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Poetry.

From the Young Churchman's Miscellany.

WHERE?

A gentle youth would follow Hope,
To roam through pleasure's fairy land,
The caskets of delight to ope,
To feast the eye, and fill the hand,
To drink of fountains fresh and clear,
And rest in bowers safe and fair,
But still as oft as Hope said—here!
And bade him seize the bliss so rare,
The disappointed youth said—Where!

He wandered from his native vale,
Allured by voices from afar,
Soft breezes fanned his ready sail,
And o'er the wave arose a star:
He trusted then the tranquil sea,
Some Paradise to seek and share,
But in the fairest Eden, he,
O'erworn with weariness and care,
Still sad and listless murmured—Where!

Then, instant, as he looked beyond,
Some new temptation would arise,
Some seeming angel fair and fond,
Some casket that contained the prize,
'Twere but a moment's space to reach,
The briefest journey here to there,
His arm could soon encompass each,
Yet as he grasped the empty air,
Some distant cave would echo—Where!

Came Beauty dazzling then his eye,
And cast her spell around his heart,
E'en midnight seemed a sunlight sky,
Such glitter did her glance impart;
He sprang enchanted to adore,
To flutter in her silken snare;
Alas! the vision soon was o'er;
A blight—and all the bower was bare;
Ah, faded rose! its bloom was—Where!

Then heard he on the air a blast,
A vividly sweet inspiring strain;
Aloft a mournful look he cast,
And there was Hope's bright form again,
Before him rose a rugged steep,
Its summit bore a temple fair;
Up! said Ambition, onward sweep,
For fame's immortal joys prepare;
But still his weary heart said—Where!

So tasted he life's choicest wine,
Wealth, honor, all they can secure;
Yet did his longing soul repine,
They were not lasting, true, and pure,
Still seemed the guerdon far above
The proudest height his foot could dare,
Then came the word of heavenly love,
By yonder cross go pour a prayer,
He knelt, and lo, his REST was There!

R. H.

Communications.

For the Churchman.

COLLOCATION.

Mr. Editor,—I hold in my hand this day's (November 28) Episcopal Recorder. I see under its general head "Intelligence Foreign," two articles, the last of which is credited to the London Record, and as it is separated from the other by only a small dash, I presume the first is also from the Record. Whether this close juxta-position exists in that paper, I know not. I hope, however, it is not irreverent to regard it as somewhat providential. In the first of these articles a studied effort is made to rouse people to the truth that what it calls "the movement towards Rome in the English Church," so far from declining, "is as extensive, as real, and as effectual, as ever." Your intelligent readers, Mr. Editor, know that this "movement" proves to be "towards Rome" only in consequence of the anti-Catholic, ultra-Protestant, and rationalistic principles and feelings which have so extensively poisoned the Church of England. In itself it is a movement towards the more genuine and efficient evangelical character of that Church, and its more effectual security against both Rome and Geneva.

Immediately after speaking of the "extensive, real, and effectual" character of this movement, the quotation from the Record goes on to notice various happy moral changes which have taken place in society within the last twenty years; making particular mention of lessened favor shown towards "1. Pugilism," or boxing matches; "2. the Turf," or horse racing; "3. the Theatre;" and "4. the poetry of Byron, Moore, and Scott."

CAUSE AND EFFECT.

From the Christian Remembrancer.

THE LAW OF MORTMAIN.

Whoever wishes to acquire an accurate knowledge of the present state and operation of the laws affecting the dedication of property to charitable purposes, must begin by banishing completely from his mind and memory the word MORTMAIN, both name and thing, with all its attendant associations. The Act of the 9th of George II. c. 36, is sometimes, indeed, in loose writing and conversation, most inaccurately termed a (or perhaps *the*) Mortmain Act; but though directed against the vesting of land in charity, *Mortmain* it certainly is not. Nothing can be more fatal to a clear understanding of the laws we are now discussing, especially by a person not versed in legal history or investigation, than the confounding of the proper laws of MORTMAIN, with the laws prohibiting devises, and fettering gifts to charities and charitable uses. The one are directed against the tenure, the other against the object. The first are a simple remnant of feudalism, and are, in fact, of very little practical importance at the present day. We believe their real effect is little more than to add a few shillings to the expense of every conveyance to or by a corporation. The last are matter, *not of ancient policy, at all*, but of modern precaution, and resting upon reasons appealing entirely to the modern constitution of society. And it is among these last that we are to rank the Act of the 9th of Geo. II.

MORTMAIN, in short, is not the subject on which we are writing. It is a totally distinct question. The Mortmain laws, properly so called, are a series of statutes, beginning from Magna Charta, and continuing downwards to the 7th and 8th Will. III. c. 37, the last act on the subject, and said to be declaratory only of the common law of the land, whereby any and every regularly constituted *corporation*, (to which bodies alone they apply,) whether secular or spiritual, is prohibited from *holding* lands, whether given or purchased, without a licence from the Crown. The policy of these laws was not a religious or moral question at all. It was simply a matter of public police,—scarcely more, growing necessarily out of the peculiar legal *accidents*, so to say, attendant upon corporations. Bodies corporate, or aggregate of many, in the eye of the law, never die. Their lands never have occasion to descend, or be devised. They presented in feudal times no one individual tenant upon whom the legal burdens of feudalism could attach. Their lands, in fact, enjoyed an immunity from almost every feudal burden; and if the corporation were a religious body, the immunity was more complete. Not only military service, reliefs, wardships, marriages, escheats, and other incidents of the kind, were in such case escaped, but so also were all civil burdens whatever, such as view of frank-pledge, attendants at assize, and the like. By religious corporations all these burdens were avoided and cast entirely upon the neighboring tenants. The Mortmain statutes, therefore, prohibited land from being held, first by any religious brotherhoods, then by any guild, fraternity, or corporation whatever, without license from the lord, the party primarily injured. This license, in the end, became in all cases the license of the Crown, the Crown being ultimate lord of the soil every where. The principle of *these* laws, it will be therefore observed, is wholly irrespective of any jealousy of death-bed devises, or of any fear of charity as such, when weighed in competition with the interests of relations; their simple principle is the prevention of *corporation* tenure. Religious houses might be more within their mischief than secular, but it was only a question of degree. In principle they applied to the Corporation of the City of London, as fully as to the monks of Bolton or Glastonbury, and in practice they extended accordingly to lay corporations as well as to spiritual. But they apply to a state of things now long past. With the abolition of personal services, the reason of these laws has past away also. The license is now the only remnant of them; and that licence, which by the 37th of William and Mary, before referred to, has been made matter of ordinary legal form, is now, we believe, as a matter of course, granted to every body corporate applying for it, and paying the requisite fees. This, then, disposes of the laws of *Mortmain*. Whoever wishes to understand the general subject of our charity laws, should, we repeat, keep this branch of the subject, viz. *Mortmain*, quite distinct, and by itself, and should proceed without reference to it, and as though it did not exist.

We pass on to the laws of charitable uses, and trusts. And here let our "unlearned" readers understand once for all, that, as is the case in some other instances, charity in law is not precisely coincident with charity in fact. Charity has been denied by a great legal authority,* to be "a gift to a *general public use.*" By the common or unwritten law of England, any public purpose whatever, so that it were really of public benefit, and not frivolous or unreasonable, was recognised as a legitimate subject of individual bounty. Religious services, the support of the poor, and the maintenance of bridges and roads, were all classed together, and considered as "charitable" purposes, and as soon as the power was acknowledged of devising lands by will at all,† these public purposes were as capable of being supported by devises as any other. Shortly afterwards a special exception was made against what were defined to be "superstitious uses," or uses for the maintenance of certain Romish peculiarities, as, for instance, the praying of souls out of purgatory, and a few other (all now well specified) similar purposes. But the general power remained. And if the donor or testator chose to interpose the machinery of trustees, and thus, as far as possible, to perpetuate his bounty, the Court of Chancery enforced the application, and, in fact, gave permanency to the gift.

Not very long after the creation by statute of this testamentary power, another statute, the 43d Eliz. c. 4, gave color and consistency to its application to charity, by specifying and enumerating many various kinds of that extensive legal "charity" which we have mentioned. Among these we find, not only the relief of the poor, and cure of the sick, but the diffusion of education, the repair of churches, bridges,‡ roads; *the maintenance of houses of correction; the marriage of poor maids;* the redemption of prisoners; the help of young tradesmen, and persons decayed; and the aid of poor inhabitants towards payment of taxes. And this statute is construed, not as exhausting, but merely selecting from, the multitudinous objects of individual bounty, which the law recognises and protects under the broad shield of its doctrine of charitable uses. All gifts to like purposes—all gifts within the spirit of the statute, are recognised by the Courts, and enforced. Without such a recognition, of course, any gift, whether by deed or will, would be valueless. No trustee need observe the trust. It was necessary, therefore, for the law to draw a line, to say what gifts should be enforced and what not; what purposes were, and what were not, of sufficient public utility, or sufficiently conducive to the good either of society at large, or of any particular portion of it, to demand that they should be maintained by the solemn decision and process of the judicature. Gifts to waterworks have been held a charitable use; so has a donation to establish a life-boat; and the foundation of lighthouses, it is said, is a charity within the Act of Elizabeth. In case the object is not of that public benefit or importance which would justify the Court of Chancery in recognising it, and holding the trustee bound in conscience to fulfil the direction in its favor, the money or land is then considered as a trust for the next of kin or the heir-at-law of the donor.

This then was the state of the law in the beginning of the year 1736. Anybody might dedicate his land or money, or both, in any way that was convenient to him, to such purposes of charity or religion as the law, then expounded with a wise liberality, admitted truly to deserve the appellation. Private caprice or ill-humor was not allowed to mark out for itself any wayward or frivolous disposition of money that it might choose, and then palm off upon the public the burden and odium of keeping up the monument of its folly. But gifts to any *real* "public purpose" were allowed and encouraged. The machinery of a Court of Equity was placed at the disposal of every private person who might be willing thus to serve the public. Powers were thrown open to him of perpetuation and security from abuse. The law had defined beforehand the objects which she would thus support. Charity, so defined, was considered as a public benefaction. A gift to charity was a favor conferred on society; it relieved the people from their burdens; it supplied their wants; it was a sacrifice for the general good. It was therefore encouraged both by the Parliament and the Judges.

Such was the light in which, up to the 9th year of George II., the law of England regarded a gift to religious or charitable purposes. Since that time the tide, as Sir F. Palgrave observes, has turned. Charity has, from that time forth, been regarded in all courts of law and equity, pretty much as a fraud upon the heir-at-law or next of kin. We believe this to be not an overstatement of the truth.

The Act of Parliament itself, was not intended, probably, to work so complete a revolution as, through the zealous co-operation of the Judges, it has in fact effected; but the dry sweep of the Act is of itself pretty extensive in its range. It seems, indeed, at first sight, to be directed solely against investments in land; and its object appears to be simply to impose upon gifts to charitable uses no more than the same or an analogous restriction to that which the Mortmain laws enforced upon gifts to incorporated bodies, whether charitable or general. And some of the arguments urged in support of the measure do, in some sort, as our readers will have seen, strengthen the supposition.

But whatever was the specific object which the framer of the Act presented to himself, or the general views which were entertained by the Minister and Parliament that carried it,—certain it is that its restrictions, in fact, go much further than any Mortmain Act ever did; and that it has given rise in the Courts of law to a policy almost entirely fatal,—certainly most destructive,—to all charitable donations and investments whatever.

The Act provided that, from thenceforth, no land, no money, or other personal estate to be laid out in land, should be given or charged, in trust for, or for the benefit of, any charitable uses whatsoever,—*unless* such gift or charge were made by deed before witnesses; *executed twelve months at least before the death of the donor; enrolled in Chancery six months after execution;* to take effect immediately; and without power of revocation. And if the property to be so laid out in land consisted of stocks in the public funds, the stocks were to be transferred six months before the death of the donor. It was provided, however, that the Act should not extend to purchases for a *full* and valuable consideration; and the Universities of Oxford and Cambridge, and the Colleges of Eton, Winchester, and Westminster, were exempted (partially) from its operation.

It will thus be observed that, *by will*, neither land, nor money to be laid out in land, can be given *at all* to any charitable purpose. Gifts of land, or money to be laid out in land, must be made, if at all by deed *inter vivos*: and that deed must be,—1st, executed before witnesses; 2dly, enrolled; 3dly, absolute, irrevocable, and immediate in its effect; 4thly, a year must elapse before it can be pronounced valid or invalid.

Now these restrictions, of themselves, go very far to prevent altogether any donation of land, or of money directed to be laid out in land, to charitable purposes. They discourage if they do not prohibit. Few people like to wait a year to see whether a solemn alienation of their property is to stand or not; and, if it fail by the death of the donor, the property is undisposed of. This, of course, no one willingly contemplates. Enrolment, too, is a serious expense. But the Courts of Law have gone much further even than the Act does.

It has been decided by the Court of Chancery* that, if land be directed to be sold, and converted into money, and *that money* be given to a charity, it is within the Act; and if the gift be made by will, it is, accordingly, in all cases void; and if by deed, it must comply with the formalities of the Act.

Again: Courts of Equity, in the ordinary administration of the property of a deceased person, will, if the general fund from which legacies are payable falls short, by reason of any mortgage debt or any payment which can be claimed also out of any specific fund, having been paid, not out of that specific fund, but out of the general one;—Courts of Equity, we say, will in such case, to use the technical phrase, "marshal the assets" in favor of the legatees; *i. e.* they will throw the mortgage debt, or other payment, on its own fund; and so enable the legatees to receive their legacies in full out of the general one.† But it is a rule that, *legacies to charities* are specially excepted from this favor. If there is not enough "personality" to pay in full the charity legacy, *and also* all the other claims which might, though this might not, be paid also out of the landed property, these other claims shall, in this case only, *not* be thrown upon the landed property, so as to allow the charity legacy to be paid in full out of the monied property; but the charity legacy shall, so far as the monied property is deficient for all, fail altogether. The text of the Act is applied rigorously. The charity has no help. It is first thrown back upon the land, and then defeated in consequence.

Again: under the wide words of the Act,—which include not only land, but all property relating to *or* arising from land;—canal shares, money on mortgage, railway shares, tolls, money secured on the poor rates, and, in short, every conceivable modification of property arising in any shape from land, are held to be intended; and any gift of these, if by will, is void, and if by deed, is required to conform to the statutory provisions This construction of itself goes far to vitiate a large number of charity legacies: for few estates are not made up in great part of property coming under this wide and sweeping definition of real property. But in its consequences it does more. Taken in conjunction with the practice of Courts of Equity already mentioned, of refusing to marshal assets for a charity, but consenting to do so in all other cases,—it produces so inextricable a confusion in the administration of estates, as to render a Chancery suit necessary in nearly every case where there are charitable legacies. The distinction between this mixed sort of property, and purely monied property, prevails, as between legatees, in no other case, and for no other purpose than this.—A new element of difficulty is therefore introduced in this case, and this case only; and where there are many legacies, some charitable, others not, and an estate of various descriptions of property, a Chancery suit is in consequence almost inevitable.‡

Thus the law has been carried, in its effects, far beyond both its letter and its spirit, and beyond, we conceive, also, the intention of its framers. It has now brought matters to this;—that a gift to charity of whatever kind is looked upon, not as a public benefit, but as a private fraud. It is thought to be against policy,—a matter by all means to be discouraged,—a sort of folly that is to be defeated and put down wherever it is met with. A perpetually recurring trap seems to be set to catch charitable bequests, and to restore them to the petty frivolities, or narrow speculations of individual extravagance or cupidity. All consecration of property of whatever kind, to any public or national promotion of God's service, or man's welfare, is put under a ban and a discouragement. Land it seems ought not to be given at all: money as little as possible. Gifts by will are distinguished from gifts *inter vivos*. The latter are clogged with prohibitory conditions; the former are to be applicable only to donations of money. A gift of pure money by a person in his lifetime, is the only mode of charitable donation that is left wholly without interference. An arbitrary and oppressive restriction is placed upon every other form of charitable gift.

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* Lord Chancellor Camden. Ambl. 651.

† 32 and 34 Henry VIII.

‡ Maidenhead Bridge, over the Thames; Pont de Gard, over the Rhone; and the Bridge of Taro; are instances of bridges built by alms collected as for religious purposes.—*Palgrave's Evidence*, p. 12.

* First by Lord Hardwick, in Attorney-General *v.* Lord Weymouth; Ambler, 20;—which case has been followed in several later instances, and is now the established rule. See Curtis *v.* Hutton, 14 Vesey 537. Trustees of British Museum *v.* White, 2 S. & St. 595. In this last case Vice-Chancellor Leach said that any gift to any public or general purpose was within the Statute of George II.; thus recognising the operation of that Act as coextensive with the whole subject matter of charitable uses,—as described in the Act of Elizabeth.

† See 1 Jarman on Wills, 207, &c.

‡ See the Evidence of E. W. Field, Esq. Minutes, questions 405.

RIGHT METHOD OF READING RELIGIOUS BOOKS.

If I may presume to offer some advices for the direction of beginners (who are adult members of our Church,) in their *method of reading* religious books, in order to settle them in right principles, and, by way of antidote, against the infectious influence of Popish, or other *unorthodox* books.

The first may be this; for all who are sincere converts to religion, and are touched with a sense of sin, a fear of God and desire to please Him; (for it is in vain to talk of others, who have none of these sentiments, and are destitute of the spiritual life.) For these, I say, the first necessary step is to become as little children again, and go back to the fundamentals, or first principles of the doctrine of Christ. In his school the first class is Humility. This agrees with his own rule. And, under Him, nothing can better instruct them in these principles, than our own catechism. This should be well studied; first, in the words of the church, and then with some good exposition. Examine every proof by the bible; take nothing upon trust: mark what you do not understand, and consult your minister. Continue this study until the judgment be thoroughly grounded in the nature and tenor of the baptismal vow. And when the mind is fixed in this as a first and undoubted principle, that the end and design of our covenant is—1st, On God's part, to reunite us to Himself, by the mediation of His Son Jesus Christ, and make us everlastingly happy: that—2nd, On our parts we stand to repent of all our sins; to believe all the articles of the Christian faith; and to pay a constant and uniform obedience to all the laws of God.

2nd. The next thing should be, with great seriousness and attention to read the Bible through. Read it first without notes; whatever is too difficult to understand may be left to a future reading: skip no part over. Remember the eunuch reading Isaiah. Though he understood not then what he read, God provided him a teacher to explain the meaning. The humble student of God's word shall never want a Philip to expound it. We shall also be taught of God if we pray for his teaching. To which, let me add, that our first rule, if duly observed, will prove a sure key for opening and interpreting the whole Scriptures. For,

3rd. This is to be laid down as a maxim, that the whole Bible is, in effect, but a comment upon, and exposition of, the covenant between God and man: that its whole design is to teach us (more at large,) what God is, in Himself, and what to us; why we must be reunited to Him through Christ, before we can be saved; and how that is to be done: to teach us, also, what we were, what we are, why and how we are to repent, and particularly what we are to repent of. 2. What those articles of faith are which we promised to believe, and how we are to believe them. 3. What the laws and commands of God are that we promised to obey, and in what manner.

4th. And here it may be of use to understand that the covenant, which both the Papists and we enter at baptism, is the very same: our baptismal form and theirs, our stipulations and theirs, our privileges and theirs, being the same. The best criterion, therefore, for knowing what church—theirs or ours—is the most orthodox, is not to judge by the writers of either side. The only sure mark is this: "That church which expounds her baptismal vow, most agreeably to the Scriptures, on which *alone* it is founded, is certainly the best and most orthodox church: and those members who live most agreeably to that vow, as so explained, must certainly be the best and most orthodox Christians.

5th. In reading Scriptures after a first or cursory perusal, the letter ought to be well studied, but the spirit of it much more. That is, in every precept or prohibition, every threatening or promise, every history or example, the reader should chiefly ponder the spiritual use, which he and every Christian is to draw from thence—should ruminate well thereon by meditation, chewing as it were the cud, and preparing it for his own food; then inwardly digesting the same, for the health and improvement of his soul. To dwell so long on the lives and actions of the saints of both Testaments, till he extract the quintessence and marrow, and by a holy chymistry, transmute their very temper and spirit into his own nature and substance, till he hath learned the art of transcribing their faith, their devotion, their love of God, their patience, their meekness, and all those amiable qualities which rendered them so dear to heaven, and their memories so precious to all ages. This holy skill of assimilating ourselves to those undoubted worthies, but above all to the most perfect pattern—our dearest Redeemer's life and conversation—is the most infallible interpretation of Scripture. He that has acquired this art has found out the true secret of rightly understanding the whole Bible. His practice is the best critic—a living commentary. By the same rule, he forms his judgment of all human compositions. The nearer any doctrine comes to that surer word of prophecy the Scripture; that is, the more consonant it is to the grand charter of his salvation, the baptismal covenant, which is founded thereon, the nearer he knows it to be to the truth. By this standard, or touch-stone, he discerns and approves what is orthodox in them; by this he rejects what is wrong. What our Lord says of His sheep, that they follow him because they know His voice; but a stranger they will not follow, but they will flee from him, for they know not the voice of strangers; is justly applicable to such faithful students of His word: they readily distinguish evangelical truths from the most plausible pretences of falsehood and error. The teachers of unscriptural doctrines are strangers to them—they know not their voice—their tenets are strange and unknown to them, and therefore they flee from and avoid them.

But for the very same reason they cannot but love and adhere, with all possible love and attachment, to the Church of England; because they find her doctrines so exactly parallel to the Holy Scriptures, yea rather to be the very same. For what her peculiar doctrine is, the pious student collects not (as we have said) from a multitude of private writers, but from those public and authentic systems which bear her own stamp, and are published by her immediate authority—to wit, her catechism, her articles and her homilies; but more especially from the lessons which she has appointed for every day in the year; and still more particularly from those lessons and portions of Scripture she has selected for our instruction on the Sundays and festivals throughout the year. These last he gives more diligent heed to, and upon due examination, and attentively considering her end and scope in the choice of them, finds to contain her whole doctrine, and to be the completest system and most perfect body of divinity. As for the other systems he meets with, however celebrated the writers may be, or of what communion, he regards them no further than they correspond with these. "A man of understanding trusteth in the law, and the law is faithful unto him as an oracle."—Ecclus. xxxiii. 3.

These advices are chiefly calculated for the use and capacity of ordinary and grown up Christians; yet it will not be unuseful to the greatest scholars, if students also in humility. A larger compass of reading and other studies may make a fine preacher, a profound philosopher, or acute disputant; the study I have recommended is the surer way of making a good man. Pride, indeed, will despise and hate so plain, so low, and humble a way, because it hates humility. But where humility is there we are sure is wisdom, there every virtue will attend; not only to improve our morals, but to secure the judgment from every dangerous error, which is the end I proposed in the foregoing advices.

He that has taken this method may safely be trusted to read any other sort of writers. If furnished with the above touchstone, he will distinguish the precious from the vile, he will separate the good ore for his own use, and reap a benefit from what is good in such books, without being hurt by what is corrupt, or deceived by burnish or show; according to the import of that promise of our Lord, to all true believers, that they shall take up serpents, and if they drink any deadly thing it shall not hurt them. Yea, such a one will rather grow more and more convinced of the Scriptures use and excellence, more firmly adhere to his own church, whose doctrines he finds to be all pure sterling; her devotions as free from enthusiasm as they are from superstition; that as her precept, so her practice is to pray with the spirit, and to pray with the understanding also that her admirable form exemplifies the rule and the solemn sedateness of her common prayer, corresponding with the solidity and nervousness of her instructions, it may well be said, both of her liturgy and her doctrines, what Derham said of her Thames:

'Tho' deep, yet clear, tho' gentle, yet not dull,
Strong, without rage, without o'erflowing full.

However rapturously some writers of the Protestant or Popish denomination may talk of Divine love, of the soul's absorption, ingulfment, &c. into God; entering into his simplicity and unity, and that bold word deification, with many more like unwarrantable expressions; he sees plainly they are the language of a heated fancy, rather than of Scripture; fitter to blow up the mind into a wild enthusiastic devotion and spiritual pride, than to edify or improve.

When the same sort of guides take upon them to point out the way to perfection, the soul that has first formed her judgment on the firm basis of Scripture, according to the method here prescribed, will discover this very material defect in these instructions, that their rules are generally too loose and indefinite, as to the first setting out; too high and impracticable as to the end proposed. They are not clear or explicit enough in stating the points whence perfection is to commence, nor in describing the proper degrees by which it is to be attended to. No wonder, then, they exceed the due bounds, deviate into wrong channels, and commonly run into extremes. Among many others, my author furnishes us with an instance of this change. In a very large volume on the subject of perfection, he says many fine things, under scattered heads, but not one chapter do I find to direct us to the stage from whence we are to start and begin the glorious race. But our better guide, the Church, has with all possible plainness, appointed this wise and rational order, that repentance should begin the race, faith show and lead the way, obedience finish the course, and win the crown. And our best rule, the Scriptures, has, with like plainness, determined that no one shall receive the crown except he strive lawfully, that is, conformably to the laws and orders of the race. Why should we then desert our own guide, to follow those who know so little of the way? Why forsake our own rule for such uncertain lights? Why hew to ourselves cisterns, broken cisterns, that will hold no water? I must not dissemble it, that the teachers on either side are too regardless of this true order of our Christian race, which our excellent Church hath delineated to us. Humility, by stooping low, will discover and pursue it. But alas! worldly wisdom and human knowledge are too apt to despise or overlook so plain a rule.

Neither must I deny, that though we have the clearer light, yet the Roman seems to have the greater warmth. We have knowledge, but alas! without zeal; they have zeal, but without knowledge. God grant the needful supply of our respective wants, giving us a further measure of the fervor of his spirit, them a greater degree of his divine truth. Here only lies the right centre of union; and when they and we are led, by the hand of humility, to meet in this true point, and are mutually agreed to worship Him both in spirit and in truth, then shall we soon become one Church and one body.

I would not be understood by any thing I have said, to condemn, in general, all books written by authors of a different communion from our own; nor to censure any, farther than they contain doctrines unorthodox or unsound; I mean such as agree not with the divine truths delivered to us in Holy Scripture. These divine truths, like the divine promises, belong to us and to our children. They are as the current coin of the kingdom of heaven; neither to be depraved, nor yet to be engrossed by any one particular sect or species of Christians. The first, (to wit, the debasing this heavenly coin with an impure alloy,) were a kind of high treason against God: the other, (namely, confining to ourselves common property and birthright of every Christian,) is an act of a narrow and contracted spirit, no less injurious to others than inconsistent with a true Christian charity. Nevertheless, on the other hand, to suffer our eyes to be blinded, and our judgments bribed by any, the most holy but misapplied truths, in favor of falsehood and error, is not only a weakness inconsistent with Christian prudence, but a most inexcusable fault, in any member of the Church of England, which has so well provided against such dangerous errors. It is no new stratagem of Satan, (sub specie recti falsis illudere) to deceive under the appearance of an angel of light, and to cover his baits with words of Scripture; but our Lord has set us the pattern how to guard against such temptations, in his wise conduct, when assaulted in the same manner. But if I may presume to offer my opinion, with respect to this present question. the truth of the case seems to be this; as in the dark and fabulous ages of heathenism, God was pleased by philosophy to communicate many noble, not only natural, but moral and divine truths to the Gentiles, in order to preserve some rays of that heavenly light amongst them, which their idolatrous superstitions had well nigh extinguished; so in gracious compassion to those souls, who had been long involved in the dark and no less fabulous times of popery, the same good Providence has at sundry times, and in divers manners, raised up some eminent lights in the Roman Church, who, by their devout writings, might preserve amongst them the main and essential principles of virtue and piety, which the gross errors in their worship would otherwise have totally destroyed. This was the fire in the embers,—this the holy seed by which his Church was to be preserved and perpetuated. As the Pagan and Popish idolatry differ very little in form, so the bad effects of both have been the very same. According to the wise man's remark, the "devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life." Wisd. xiv. 12. To prevent, therefore, as far as possible, this "corruption of life," which has been the necessary consequence of modern as well as ancient idolatry, was the end and design of divine wisdom, in raising up some admired writers, in the heathen and papal world, to "give light to them that sat in darkness, and in the shadow of death, and to guide their feet into the way of peace." But to *us*, who freely enjoy the full benefit of the Gospel day, such lights are of little use, as candles at noon. For *us* to prefer a Romish author's religion, because of some genuine truths in his book, would be no less unwise, than to espouse the religion of Plato and Cicero, of Epictetus or Seneca, because their works shine with some extraordinary sentiments of moral virtue. The design of God, in setting up such lights, was no doubt to expose the errors of Paganism and Popery: we should quite thwart that design, if we suffer ourselves by the same lights to be betrayed into those very errors and consequent corruptions which they were intended to prevent.

The short is, the Popish Church, as Popish, teacheth nothing but error, both in doctrine and worship, yet hath produced many authors eminent for their pious and good books. The Church of England, in herself, is perfectly pure and orthodox, without spot or wrinkle;—whatever truths the Romish hath, she hath also, but without the least impure mixture. But I say not the same of her teachers,—that all of them are free from every tincture of error. What then is to be done? If the foregoing rules be faithfully observed, we shall neither be drawn away to desert our own Church, when we observe any unsound, or even Antichristian doctrines, in any which call themselves Protestant writers; nor by the fair show and glowing expressions of piety that we meet with in Romish books, be tempted to espouse the errors of Rome. The same rule holds equally good as to all other heterodox opinions in religion. In a word, whenever I meet, in Romish, or other suspected writers, with any divine truths, I take them, not as theirs, but as ours, in Christ; according to that solemn act of donation by his apostle,—"Let no man glory in men, for all things are yours. Whether Paul, or Apollos, or Cephas, or life, or death, or things present, or things to come, all are yours."

And this consideration may serve for a general and sufficient justification for the members of our Church, translating or excerpting from Romish authors, whatever Christian truths they meet therein. If in their dunghill we discover any precious jewels, we may lawfully take them as our own. In this we are not Plagiaries, but Proprietors; for so our charter runs,—All is yours. The Romanist is welcome to make reprisals, and to take every divine truth he can gather out of her writers. These sacred mines are open to all, and common to all. I plead not against the use, but the abuse and misapplication of such things, as in themselves are truly excellent. And while Scripture itself is wrested to maintain error, such caution as I have given cannot seem unnecessary, nor unseasonable. What was it that God blamed in the three friends of Job?—not any expressions they had used to display the Divine power and justice, but the wrong application they made of these noble sentiments, in derogation of His providence and mercy, as well as contrary to the charity and compassion which was due to that illustrious sufferer.

To conclude: the more excellent any thing is in itself, the more pernicious the abuse, and the greater caution requisite, that we be not deceived.

Religion is the perfection of wisdom, practice the best instructor, and thanksgiving the sweetest recreation.—*Bishop Horne.*

For the Churchman.

REMINISCENCES OF FOREIGN TRAVEL,

NO I.

The English Channel—Isle of Wight—The Undercliff—Ancient Church Structures—Portsmouth Harbour.

Mr. Editor.—I send you the first of a few Transatlantic sketches, which I promised you some time since, for "The Churchman." In the few desultory notices of scenes and events in other lands which I expect to send you, I shall endeavour to give such of your readers as may peruse them, some faint idea of those beautiful landscapes upon which the traveller so often gazes during his rambles in our Fatherland. If I can only transfer the impressions that they made upon my own mind and imagination, and impart even a tithe of the pleasure they afforded me, I shall deem myself well remunerated for the time that I spend in penning these crude communications for your valuable journal.

It was on the morning of the second Sunday after Easter, A.D. 1844, that we found ourselves on the eighteenth day after we had left New York, in the English channel, off the coast of Devonshire. Our passage had been as pleasant as fine weather and south-westerly winds could make it. We were approaching the Isle of Wight. Our pilot had determined to take us into Portsmouth harbour, along the southerly coast of that island, and not through the Needle rocks along the Hampshire coast. No language can paint the beauty and loveliness of that April morning. The sky was without a cloud, and the sun shone sweetly upon the beautiful coast scenery that was now in full view. There was a slight breeze on the channel, which bore us onward at the rate of four or five miles an hour. The grass green colour of the water was very striking in contrast with the dark blue waters of the ocean which we had just left. It was the height of the Spring, and the distant meadows were clothed with the richest verdure. The trees were in all their bloom, and far as our eyes could reach, we saw only the blue sky, the placid surface of the channel, and the trees, and fields, and flowers. It was sweet to inhale the balmy air, laden with perfume. Yea, it seemed as if all Nature were singing her sweetest carol to His praise who had just renewed the face of the earth. Never were those touching lines of the seraphic George Herbert, more appropriate than at that moment. They came involuntarily from my lips.

> "Sweet day, so cool, so calm, so bright,
> The bridal of the earth and sky!"

My own feelings at that hour were very peculiar, and I gazed with the most intense delight upon the scenery of the coast, upon the Isle of Wight, upon the St. Catharine's Point rising amid the chalky cliffs of that end of the island to the height of 900 feet, and upon the various objects of interest that were crowding upon our sight as we sailed near the celebrated *Undercliff*. As we turned the point, and got some glimpses of the magnificent scenery just before us, I was so overcome by the prospect that I could scarcely speak. In an instant I seemed to realize the beauty and loveliness that I had so often pictured before me, as I thought of Old England. When a child I had left those shores. After a lapse of nearly thirty years, I was revisiting a land dearer to me than any other—mainly, because it was the Cradle and the Home of that pure branch of the Church Catholic of God at whose altars I serve. Often had I longed most ardently to tread its consecrated ground—its holy places—its cathedrals—its antique churches scattered throughout the nooks and hamlets of the rural districts—its ivy-clad ruins. The thought of seeing these objects—objects that had filled my mind for years—of joining in the solemn worship that for so many centuries had been kept up within those temples of the living God—of standing on the very spots where Martyrs and Confessors and holy men in every age of Christ's church, had stood—and, I may add, the expectation of pleasant intercourse with those holy and humble men of heart who, within the last few years, have done so much toward the revival and extension of the faith of the Church in her purest ages—all this filled me with delight.

In the course of the morning we passed the *Undercliff*, with its wild and romantic scenery. This Undercliff, which continues for a few miles along the southerly coast of the island, has been formed by landslides at various periods from the cliffs and hills above. Immense masses of sandstone and chalk and other rocky substances, have thus fallen—making a series of terraces of about half a mile in width, between the high and rugged cliffs and the shore. Backed in the north by ranges of craggy rocks from 5 to 900 feet in height, the scenery is indeed wild and often sublime; for it presents from the sea a succession of bold steps of a chalky colour rising from the shore, to the almost perpendicular sides of the hills in the rear, on which are grazing thousands of sheep. Beautiful vales, ridges and fragments of rock scattered amidst moss and underwood and wild flowers of every hue—cascades, dells, and caves, and chines or chasms, inhabited by every species of wild fowl, with here and there cottages and grounds of picturesque beauty—such is the scenery of the Undercliff, as striking and as beautiful as any that the traveller can find in Europe.

In this neighbourhood are the celebrated churches of St. Lawrence, Bon-Church, or St. Boniface Church, and Niton Church. The church of St. Lawrence, in a small village of the same name, is the smallest edifice, with one exception, in Great Britain. It is 20 feet long, 12 feet wide, and 6 feet high to the eaves; and was probably built in Saxon times. It has a side porch—a bell-turret at the western gable—a cross at the eastern gable—and a good stained glass window over the altar, representing our Blessed Lord's Resurrection. The roof is of a high pitch, and there are two double Norman-arched windows at the sides of more recent date than the walls. The whole is covered with ivy, and surrounded by a cemetery with its rude stones and tombs. An engraved view of the building is now before me, and I scarcely think that a design on a larger scale, more suitable for a country church, could be selected. Bon-church, in a beautiful valley of the same name, is a venerable old structure of the Norman style; and Niton Church, near St. Catharine's Point, where the Undercliff begins, is also a very old building, with a tower and spire, and nave and chancel. It once belonged to the Abbey of Lyra, and passed to the crown at the suppression of the Religious houses by the sacrilegious hands of Henry VIII.

Many interesting facts connected with these time-honoured structures might be mentioned. The lapse of so many ages since their erection by pious hands, has served to consecrate them more and more in the remembrance of English churchmen. Placed as they are in that singularly beautiful and romantic part of the island, the sight of them is well fitted to excite those emotions of reverence and gratitude that possess the mind as we gaze upon such relics of the ancient faith and piety of England.

After passing the Undercliff, we sailed in view of Ventnor, with its pretty village and fine gothic church, of Shanklin chine, Sanddown Bay, and Brading Haven, at the easterly extremity of the island. This brought to view, as we turned its point, Spithead and Portsmouth Harbour, with its noble vessels of war at anchor.

The beauty and loveliness of the scenery thus seen, while coasting along the island, can hardly be described. My heart dilated at the sight, and as we were passing the village of Ventnor, lying before us so calmly and so peacefully on that holy day, and saw the people returning from the services of its fine gothic church, with its lofty spire reaching heavenward, I felt more than I ever did the value and blessedness of that divine worship of which for the last three Sundays I had been deprived.

It was late in the afternoon when we anchored in the bay of Portsmouth, a few miles from the city. Although it was so early in the Spring, the boats that came alongside had cauliflower and other vegetables for sale. As I was looking into one of the boats, I saw some flower-roots that had just been taken from the fields and hedges of the island. They were Primroses. What a thrill of pleasure I experienced as I saw these Spring flowers fresh from the charming landscape on which I had just looked! They seemed like smiles from Heaven, and I thought they almost welcomed me to their native soil. No incident during my travels affected me more than this, and to this hour I have pleasure when I think of it and when I look upon some of those very flowers, given to me by the boatman, which I have preserved in my portfolio—

> "The Primrose pale, is Nature's meek and modest child."
>
> "Flowers are the gems of heaven!
> The poetry of earth!
> They speak with living voice,
> A language to the soul!
> They bid the heart rejoice."

Who that is fond of old English poetry, does not associate with his pleasant thoughts of an English spring—the Primrose, and the Cowslip, and the Daisy, and the Polyanthus, and the Wall-flower. The sweetest for me of all the wild flowers is the early "pale Primrose." Wordsworth, the Poet Laureate of England, and the greatest of living poets, has said

> "Long as there's a sun that sets,
> Primroses will have their glory."

With many others I now left our noble ship, and was rowed in a small boat to Portsmouth. In about half an hour after we landed, I was worshipping with a large congregation in the old Parish Church—erected A.D. 1220, and dedicated to St. Thomas of Canterbury—in the old familiar service of the Church, and giving utterance, as I humbly trust, to the gratitude and thankfulness that filled my heart at the remembrance of that great mercy which had preserved me through the perils of the mighty deep.

New York, Dec. 7, 1846. J. D.

For the Churchman.

Rev. and Dear Sir,—When I sent you my last communication on Fresco Painting, I little thought it would bring forth a reply from Mr. Cole, in which he would so far forget himself as to indulge in harsh personalities.

I have always respected Mr. C.—am one of the warm admirers of his great genius, and was quite grieved to see his late communication. In replying to him, I would say I have no more desire than he has to be brought into a discussion, or controversy, on this subject.

And that I am as extremely anxious to avoid saying anything offensive to him, as he has been towards me. I am obliged to him for the few courteous words he has been pleased to use towards me. But am *not* obliged to him for the endeavors he has made to place me in a false light in this matter. Knowing him to be a man with some peculiar ideas of art—a rather over-fastidiousness, in some matters of taste, we were cautious in not alluding to his communication but once, and then to commend him for his zeal in encouraging the introduction of art into our churches. For the communication sent you by *Pen*, prior to his letter, furnished me the occasion for my remarks. Believing Mr. C. had taken a false position in regard to what I have advocated, I made what I considered a very slight defence, but enough for my purpose, and did not say what we might have said, as we shall show presently. We left the matter open to Mr. C., and solicited an article on the subject, which we thought would show that there was but little difference between us. But he says we may have to wait a long time before we see such an article from him. Mr. Cole says: "He shall not ransack dictionaries of arts and artists, to eke out argument, &c." The presumption is, that he finds it rather unpleasant after denouncing an art as trumpery, sham-work, &c., to look over books and find that the greatest artists who have ever lived did not hesitate to practice it when they had occasion or inclination.

My reference to *Paulo Veronese* and other Italian Fresco Painters, was to give slight information to persons who desired it, and to point out where they might find full information on the subject, and as I was charged with a sin of omission for not particularly denouncing chiaroscuro painting in my former article, I did not know but some other *Pen* might charge me with another sin of omission on this subject as well. Neither did I write for "travelled artists," or "men of taste, who ought to be acquainted with these matters." But for the information of some such as did not profess to be very learned in art; some of whom had seen chiaroscuro painting, and been delighted by its simple purity and chasteness—and they are still wondering after all Mr. Coles' labors in denouncing it, why they are not to give it their admiration.

Mr. Cole says monochrome is not synonymous with chiaroscuro. As we understand monochrome, it is a drawing in light and shade, and colored with one color, still showing the effect of light and shade. And if Mr. C. had referred to the published descriptions of Pujal's paintings in the *Bourse*, which he mentioned in his first letter, he would have found they were called monochromes, while the general term applied to them is chiaroscuros. The Greek monochrome might have varied slightly from this. Mr. Cole says I came upon him with what appeared at first to be an "overwhelming flood of authority," perhaps he was overwhelmed—at any rate we brought to his rememberance, that there were paintings of this sort in Italy, and that Michel Angelo, Raphael, and other great masters, had employed it in decoration of churches. He thinks the fact of Raphael having painted the twelve apostles in this manner in a saloon of the Vatican, does not apply to the case in point. We wonder if he condemns other religious pictures by the same artist, because they are not found in a church.

We could mention many other examples of chiaroscuro by the artists of the middle ages, and think it strange so many had the same "wayward freaks and vagaries" on this subject.

Mr. Cole says that the practice of chiaroscuro painting being as defensible as plaster groining, &c., are not parallel cases, as "he could easily show," but does not. We have never intended to place it on a level with the imitations we mentioned. There is a marked difference in the superiority of the painting, when well executed, the artist can throw into them, nearly if not quite as much soul and feeling, as he can with color; and if they are sacred subjects, they are capable of teaching us sacred lessons, which is their object in a church. Mr. Weir says: "the method of conveying these lessons is of very little moment, it may be with oil or water, in simple white and black, or in colors, provided their *tone* be subservient to the solemn character of the place, and aid the one sentiment of holiness, that should like an atmosphere pervade the whole."

We have never advocated the painting of statues in the sense which Mr. Cole so pertinaciously thrusts upon us. We have always had a fondness for statuary. There is a beauty in it that has ministered to our mind with an enabling effect. It may have warped us in favor of this kind of painting. We think that color should be subservient to form—and no form whatever can be known to the eye in the slightest degree, without its chiaroscuro.

"If we look at nature carefully, we shall find that her colors are in a state of perpetual confusion and indistinctness, while her forms, as told by light and shade, are invariably clear, distinct, and speaking."*

We should be pleased to know how a figure can be drawn or painted in light and shade, without being statue-like. The artist commences his labor.—The form is either in his own mind, or a living model is before him. He colors his paper or his wall, with a quiet grey, or brown, suitable for a church, and draws or paints the figure before him in light and shade. He gives it all the feeling, soul, or sentiment, he is capable, and the result is a figure statue-like—it cannot be otherwise—yet it is as true to nature as if it was draped in four or six colors. If it is placed upon a wall, it must stand in a niche or recess. Yet we are to understand from Mr. Cole, that this is imitation of statuary, and is a contemptible method of painting.

We should like to know if he condemns Raphael's drawings; and if he has not seen drawings by different artists done in this manner, full of life, and which would have taken an exceedingly skilful colorist to have added any beauty to them. We have a drawing of this sort, a pleasing, thoughtful chiaroscuro, which we confess we should give with much reluctance to an artist for coloring. Mr. C. may reply to me that drawings are not paintings. We ask him the difference, and think with Mr. Weir, that the method, the color, or material, is but of little consequence, so the desired effect is produced. We had much rather see good stone niches, and fine marble statues in a church, than paintings of any sort, unless they are very judiciously painted. But we know that the placing them in the Church mentioned by Mr. C., is a thing impossible, and why should not the next best thing be introduced? Some dozen empty niches in a church would give it rather an unfinished appearance. They would be like the blind windows and doors which are sometimes introduced, signifying nothing—but ornament.

The only remedy the Church would have at present to fill these niches, would be like that in the Baptistery, near the Duomo in Florence. They procured some plaster heads, hands, and feet, constructed a figure of straw, and covered it with drapery; and the casual visitor does not detect the vile imposition, for the figure is in bold relief.

We have seen with surprise and much regret, the position Mr. Cole has taken in this matter.

In reference to the church mentioned by Mr. Cole, we would say, that last summer we applied to Messrs. Durand, Huntington, Edmonds, Brown, Gray and Terry, for original cartoons of the twelve apostles, to adorn the walls of that church. I told them they were to be painted in chiaroscuros of the color of the wall, that they would stand in niches, and that these niches would be various in style and in imitation of architecture. They seemed pleased with the plan, and proffered a cartoon with great pleasure. The simplicity and chasteness of this method of painting, struck me as being peculiarly appropriate for the house of worship. That it would give a rich interior effect to their church, as well as be an aid to the devotional feelings, by ever bringing to the mind the lives and acts of those holy saints. We were aware that the painting of the niches was a deception, and that the figures, necessarily statue-like, would serve, in a manner, to deceive. But we remembered that much such painting had been practised by good masters, and not having objections raised by those in whom we placed confidence in such matters, we strongly recommended it. Mr. Cole, we think, is over fastidious in this matter. But we have no objection to see other ornament placed around these figures, to do away with the architectural effect; but we should most decidedly object to colors. We have seen but few paintings in this country that we think proper for a church. The most highly finished works in color, are not those to create the most devotional feelings. In chiaroscuro, one color prevails, it is monochromatic; and we think when painted in some quiet and unobtrusive color, it will harmonise with the dim religious light, and with the holy feelings which should prevail while in the House of Prayer. We know that it would require great judiciousness in adapting colored paintings extensively on the walls of a church. We are aware that historical subjects, such as the illustration of the life of a saint, where it would be necessary to show skies, trees and distance, that color would have to be employed. We believe that Mr. Cole has the right feeling for this kind of painting, and that he would paint in the proper tone for a church. But when we remember the exhibitions of raw color, with which we are annually favored, we should fear to have the practice become general.

In my first article I stated that I thought the German school of religious art the most proper of the present day. Would Mr. Cole recommend an artist to profane with color that language of the Bible which Overbeck has created with a piece of charcoal on white paper? And these are no more or less than chiaroscuros.

Is there any thing in religious art more beautiful? Is there any thing more suggestive of holy feelings than some of his simple figures? Yet they are statue-like.

We cannot close without saying that we entertain none but the most friendly feelings for Mr. Cole. We are grieved that a man of such high order of genius is not found by our side, sustaining the introduction of what we sincerely think to be one of the highest orders of art. We avoided saying any thing in our first letter that we thought might offend him, thinking he might in some way or other have been misled as to our object.

Whether the agitation of the subject of introducing art into our churches will be of any good remains to be seen. We will close our remarks by quoting an extract from a letter to the writer by an artist not unknown to your readers:

"I have no doubt that if the church will use painting as a *language* or means of conveying *ideas of truth* to her children, she will strengthen their affections for her and lure many wanderers to her bosom, but it must be destitute from mere *ornamental*, her walls, like Belshazzar's, might burn with thought."

Yours, very respectfully,

Dec. 5th, 1846. J. C. H.

* Modern Painters, by a graduate of Oxford. London: Smith, Elder, & Co., 65 Cornhill, 1844. Page 82.

For the Churchman.

Mr. Editor.—"The church is not adapted to the *spirit of the age*," is a complaint we hear uttered on all sides. This certainly seems to me to be the noblest testimony which the world can offer in her behalf. But has not the church adapted herself to the "*spirit of the age?*" Take as an instance the fact, that by our general practice, the validity of Lay-Baptism is admitted to be an *open question*. Should a clergyman refuse to administer the Holy Communion to a *Presbyterian*, how would the act be regarded by a majority of our Bishops? Do I speak too confidently when I say, that such clergymen would in all probability be *censured*, perhaps *suspended?* Take another instance in the organization of our vestries—of the number required by law in this diocese, rarely can more than a third part in many of our parishes be found who are religious men. So far, indeed, in many instances are they from being communicants, that they have not received baptism of any kind. Forgetting the very close connection between things *temporal* and things *eternal*, these men are usually selected with reference to their wealth, influence in society, and desire to assist in building up the church. Now, from this accommodating herself to an *irreligious age*, those of the clergy who desire in all cases to act on strict principle, are frequently involved in trying perplexities. Especially are their *feelings* often brought into severe conflict with their *judgment* in situations where the doctrines of the church are but little known and less appreciated. Let me mention one of the many cases which are continually occurring. An unbaptized vestryman who has been liberal in his contributions, and a tolerably regular attendant on the services of the church, dies. The Rector of the Parish, or the Missionary of the Station, is of course desired to officiate at the funeral. It will, I suppose, be readily admitted that such a man should not be committed to the earth like a beast, without any rites of sepulture. But the church expressly forbids her service to be used. And in forbidding her service, does she not also forbid her *minister* to officiate? It is not, I presume, supposed that the words possess any peculiar force, unless spoken by one to whom, by the imposition of her hands in ordination, she has given authority to speak them. It is evident, then, that without the services of a *lawfully ordained clergyman* there can be no christian burial. Looking then strictly at this matter in the light of the church's directions, it seems very clear that an unbaptized man, whether a vestryman or not, is not entitled to christian sepulture. My object, then, is to enquire what course a clergyman so situated should adopt. If the church has so far accommodated herself to the age as to receive such men into her counsels—if she has received their means and laid them on her altar—if she has seen them present in her courts—would she stand by and quietly see them interred by a *schismatic* or a *heretic?* She could not, you will justly say, bury such men as Christians, but would she not say that they should at least be *decently* committed to the dust, and would she not consider the service of her own minister as essential to such *decent* interment? How far, then, in such cases, might an individual exercise his discretion? I put these questions, Mr. Editor, simply for the purpose of gaining instruction from those who are more experienced than myself; that I may be enabled, in accordance with the *mind of the church*, to meet the manifold perplexities which beset the path of a Missionary remote from clerical counsel.

Permit me also to inquire whether an individual who has been baptized into the church, and has violated his vows, not by what the *world calls great sins*, but by refusing to ratify them in confirmation, and to receive the Holy Eucharist, is entitled, supposing him to die in such a state, to the burial-service of the church? If so, on what grounds? If on the ground of his baptism *solely*—which though it places him in a state of salvation does not necessarily guarantee his continuance in that state—would not this be to attribute to that sacrament the *opus operatum* of the Romanist? E. T.

Washington Co., N. Y.

The Churchman.

NEW YORK, SATURDAY, DEC. 12, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

Among the devotional writers of the Roman Communion to whom the attention of churchmen has been lately directed, is Rodriguez, whose treatise on Humility has been lately re-published in England. We have not seen this edition, though we believe it to be a new translation from the original. Like many other things, however, which are thought to be among the novelties of the age, this book was made familiar to English churchmen by the Catholic movement of the 17th century. A translation of it from the Spanish was made in 1631, and a second edition (said to be recommended for the press by Dr. Hammond,) was published in 1654. In 1734, a new translation of it was made from the original Latin, and published as the fourth edition of the work.

The preface to this edition of 1734, contains some excellent remarks on the method of reading religious books designed chiefly as an antidote to those which are written by Romanists. We have lately referred to the passage in connexion with the Bishop of London's Charge, and have now placed it on our first page.

The *distinctive* tenets and usages of the Roman Church, are so apparently erroneous and corrupt, that the writer is persuaded "that no Church of England man would ever turn proselyte to that Church, were it not for an uncommon strain of seeming piety and devotion in their spiritual books which dazzles the eyes and biasses the minds of the unwary reader. It seems impossible to such a one that men who in his opinion write so piously and well, should be of a bad religion; or that a church should have any damnable errors which produces, as he thinks, such excellent and holy men.** The *lives* also *of their Saints* are another ensnaring bait to weak Protestants. I have more than once observed the intoxicating effects of such books. To pass from admiring the life to embracing the religion of one we think a saint, is a kind of natural transition."

We shall give one more extract merely to show the point to which the writer intends to direct his remarks, and then refer the reader to the passage on our first page. "They are the *religious* and more *piously disposed* of our brethren who are in greatest danger of falling a prey to these seducers. Such (especially if novices,) are inclined to judge of religion more by its heat than by its light, by imagination rather than judgment; and till they have deeply tasted of the Scriptures, those true *wells of salvation*, and had long experience in the spiritual life, they are apt to frame to themselves wrong and disproportionate ideas of perfection: the figure they paint in their fancy is above and beyond the life, and the schemes they draw are too strict and impracticable. This not only tempts to vain glory, but lays them the more open to delusion. If any perfectionist or mystic writer fall in their way, they hastily swallow his notions, without observing the danger, or regarding any friendly warning, till sad experience convince them of their mistake."

We beg to commend to our readers the report of the Rev. Mr. Wells, which we have been reluctantly compelled to divide. The writer is most thoroughly imbued with the spirit of his mission.

It gives us pleasure to call attention to Dr. Schroeder's announcement, that his duties as pastor of the Church of the Crucifixion will not in the least interfere with his labors in St. Ann's Hall. See the advertisement.

For the Churchman.

Mr. Editor,—Your correspondent "J. D. O.," in the last Churchman, has given me a gentle rebuke, but as it is administered in so much mildness and forbearance, I have not a word to say in reply. He thinks that my estimate of the zeal and self-denial of the Irish Clergy is far too low; and as he has had the best opportunity of forming a correct judgment in the matter, I am willing that your readers should take *his* opinion rather than my own. I myself spent but a few days in Ireland. What I said of Dublin is founded upon personal observation. I know very little of the Parochial Clergy in the rural districts, although many instances have come to my knowledge of great self-sacrifice and labor on the part of many of them. I heard much of Archbishop Whateley's kindness and hospitality, but as he was absent on a visitation I did not see him when I called at the Palace.

I hope, Mr. Editor, that I am sadly mistaken in what I said of the general state of the Church in Ireland. May our best wishes for the purity and extension, and abiding prosperity of that branch of our holy Church, be soon realized.

New York, Dec. 7, 1846. J. D.

☞ Much interesting matter prepared for our paper of this week, is unavoidably omitted.

o the Editor of the Churchman.

SIR,—The criticisms on the Altar question which have appeared in the leading articles of the Churchman, in reviewing Bishop McIlvaine's pamphlet, are deserving the grateful acknowledgments of those who have derived instruction from their lucid statement of Biblical and Ecclesiastical facts. For one, I gratefully acknowledge my obligation in the matter.

It is strange that a Prelate of your Church should make such "a dead set" at the Altars of his Country. You argue rightly, that the mere form or shape of the structure can make no difference as to the reality of the Altars. It seems to me that Bishop McIlvaine might as well argue that those of his countrymen, who happen to have no open fireplaces in their houses, have *no hearths* to defend in days of war; and would grievously blunder, if, at such a time, they raised the cry, "*pro Aris et Focis.*"

Perhaps it may be no harm to direct the attention of those, who think the Thirty-nine Articles to be as stringent and as declarative of the Church's doctrine as is her Prayer Book, to a point, *connected* with the former—The Christian PRIESTHOOD. Some of the Low Church School set more value on the Latin than on the English Articles; though they were, as Burnet says, "at the same time prepared both in Latin and English, and are equally authentic." They think that the "*quam longissime*" of the Latin, makes so much more for their private notions than the "*very far gone*" of the English, in the 9th Article.

On looking at an ancient copy of the Latin Articles, agreed upon in 1552, and set forth to the public "apud *Reginaldum Wolfium*, Regia Majestatis in Latinis Typographum. *Anno Dom. M.D.LIII.* The 31st Article (the 32d in the present Articles) I find thus headed—"*Cœlibatus ex verbo Dei præcipitur nemini*" —and thus worded—"Episcopis Presbyteris et Diaconis non est mandatum ut cœlibatum voveant; neque jure divino coguntur matrimonio abstinere." When I turn to the Articles, as agreed on in 1562, (ten years after,) I find a new heading given to the Article—"*De conjugio Sacerdotum!!!*" and a practical clause added to the Article itself. The heading of the English Article runs thus—"*Of the Marriage of Priests.*" Now surely, it is plain enough, that these worthy men did not mean that "*Presbyteris*" in the Article, and "*Sacerdotum*" in its heading were synonymous. If they did, then Bishop, Priest, and Deacon, are consequently all one, and the Preface to the Ordination Service, in its very first sentence, is a barefaced falsehood; and Presbyterianism is established with a vengeance. Alas, alas, to what absurdities men are driven if they determine, at all hazards, to stick to and deify their own opinion.

While on this subject it would not be unseasonable to call the eye, or rather mind's eye, to a passage of St Paul, who, though he wrote it to the Romans, was no "Romanizer." (See the Greek, Rom. xv. 16.) "That I should be the minister" (*leitourgon*, the *maker of supplication*) "of Jesus Christ to the Gentiles," (*eis*, among,) "ministering" (*ierourgounta*,—that is, as a *hieros*, *a priest* ministers,) "the Gospel of God, that the offering up" (*the prosphora*) "of the Gentiles might be acceptable" (to God) "being sanctified" (*egiasmene* consecrated—a legal word, as is evident from Mat. xxiii. 17, 19) "by the Holy Ghost."

Now it seems very plain from this verse of "the Apostle to the Gentiles," that he did draw a distinction between every Christian man's being in a restricted sense a king and a priest, and the ordained ministers of Christ being priests. Every Christian is also a minister, a *diakonos* of God, yet not in such sense as *an ordained* minister. St. Paul "magnified his office"—as is plain from the verse preceding our quotation, wherein he gives the Roman Christians full credit for being "full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless"—BECAUSE OF HIS MINISTERIAL GRACE, he boldly admonishes them himself.

Please excuse the freedom of a poor priest of the United Church of England and Ireland, in Canada.

ENGLISH SYNONYMES, *Classified and Explained*, &c. New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chesnut street. 1847.

This is a reprint of Graham's English Synonymes, edited by Dr. Henry Reed, Professor of English Literature in the University of Pennsylvania.

We take great pleasure in calling attention to the work from a conviction that it is the ablest work in the language on a subject of very great importance. The Synonymes of the language are reduced by the author to five different classes. The first class comprises those Synonymes which stand to each other in the relation of *kind* and *species*. For instance, *to do* and *to make*, *to have* and *to possess*, *picture* and *painting*, are pairs of synonymous words, the first word of which in each pair has a *general*, and the second a *specific* meaning. Thus "To do is the generic term to express action; to make, the specific. Making is a mode of doing. We cannot make without doing, though we may *do* without making," &c. A large number of synonymes are very satisfactorily distinguished on this principle. Another principle of classification applied with great success respects the condition of a word considered as *active* or *passive*. Thus of *poetic* and *poetical* the author remarks that the former is the active, the latter the passive term. *Poetic* qualifies what produces poetry, or is an agent in producing it; thus we have poetic rage, poetic frenzy, &c. *Poetical* qualifies that which already exists as an object of our thought and contemplation; thus we have poetical language, a poetical licence, &c. On this principle many of the synonymes of the language are classed as active and passive. Some synonymous words are distinguished by the different degrees of intensity with which the same thing is expressed, and hence we have another class on the principle of intensity. A fourth class consists of positive and negative synonymes, and those which cannot be connected and discriminated on any obvious principle, but are related, as it were, rather by affinity than consanguinity, are reduced to a fifth or miscellaneous class.

The work is one which we strongly recommend not only for the use of schools and colleges, but of private persons who wish to express their thoughts in an honest English style. The additions to the work by Dr. Reed have added much to its value, particularly as a school-book

AN INTRODUCTION TO THE FRENCH LANGUAGE, &c. New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chesnut street. 1847.

This Introduction contains fables, select tales, remarkable facts, amusing anecdotes, &c., with a dictionary of all the words translated into English. The author is M. Dé Fivas, who is a "member of several literary societies," and what is better for him, we hope, the compiler of a good school-book, which has reached its fifth English edition.

EMMA: *or the little child that Jesus called. By the Rev. Henry W. Lee, M. A., Rector of Christ Church, Springfield, Mass.* Boston: James B. Dow, Publisher, 1847.

HISTORY OF THE REFORMATION IN ENGLAND. *By Rev. J. A. Spencer, A. M.* New York: Stanford & Swords.

We have taken occasion already to bespeak the favor of our readers for Mr. Spencer's History. It relates to an epoch of deep and never failing interest, and contains a well digested summary of facts. Of course in a matter of this kind there is little room for originality, but it is no small credit to Mr. Spencer that he has followed the best Church guides, and produced a work which may be commended both as safe in its principles, and popular in its style.

THE CHRISTIAN INQUIRER is a paper published every Saturday, and has now reached its 8th number. It is under the control of the "Unitarian Association of the State of New York," and of course may be expected to maintain Unitarianism, or what is called "liberal Christianity." The ability with which it is conducted is all that one would expect in the organ of a body so noted for refinement and cultivation as the Unitarian. The Literary Department is under the charge of Mrs. Kirkland, and displays a vigor and richness of criticism which is much to be desired in religious papers.

THE YOUNG CHURCHMAN'S MISCELLANY, *for December* completes the first volume of a useful periodical. The present number has an engraving of Grace Church in this city. The volume is one of 380 pages. The Miscellany is published monthly, at 191 Broadway. Price, $1,50 a year.

THE OPAL: *A Pure Gift for the Holydays. Edited by John Keese. With illustrations by J. G. Chapman.* J. C. Riker, 129 Fulton street. 8vo. pp. 304.

The illustrations are nine in number, executed in Mezzotint, two or three of them colored. The letter-press consists of prose and verse, by the best American writers. This Annual is plainly of a higher rank than most, and the editor has well accomplished his object of providing for readers of a more intellectual class.

MY FATHER AND MY MOTHER. *By Mrs. Helen E. Henderson.* J. C. Riker. 18mo. pp. 89.

A pretty volume, and one likely to increase filial and parental love.

PASTORAL LETTER.

TO THE CLERGY AND LAITY OF THE DIOCESE OF WESTERN NEW YORK:

DEAR BRETHREN:—The condition of our Diocesan Missions is such that I appeal to you for aid in their behalf.

We have on our Missionary lists fifty Missionary stations, and thirty-eight Missionaries; and on our education list, six Beneficiaries.

The annual expense of the Missions, when filled, is $4,500. The annual expense of the Education list is $500. The stipends are paid Quarterly, on the first days of January, April, July and October.

For our present list of Missionaries and Beneficiaries, we shall need on the first of January next, $1,200 to meet the demands on our funds. These payments to the Missionaries and Beneficiaries, are conditional on the funds being supplied by the Diocese for the purpose, as thus announced on page 108 of the Journal of the last Convention: "This list of Stations and Missionaries is for the year beginning October 1st, 1846, and ending Oct. 1st, 1847, *if the monthly collections supply the funds to meet the payments; otherwise to terminate at the end of any quarter.*

The Missionary appointments are made by the Education and Missionary Board on nomination by the Bishop.

No Missionary can be appointed to any Church without the previous consent of its Vestry. In stations where there are no organized churches and vestries, the Education and Missionary Board make the appointment.

The only expense incurred in conducting the Diocesan Missions, is the postage of letters in transmitting the collections and forwarding the stipends, making the whole pecuniary cost of conducting the business of the Missionary Establishment of the Diocese for eight years to be $96,50, (or about *twelve dollars* per year,) for the collection and disbursements of about twenty-six thousand dollars during that period.

The number of the Missionaries that have been in the employment of the Diocesan Board during that period, is 375, or about 45 annually, supplying about 70 parishes with the services of the Church. And it is matter of thankfulness and gratification that the missionary work of the Diocese has been administered not only with economy and efficiency, but to the satisfaction of the parishes seeking its benefits, and to the general prosperity of the Diocese.—Other dioceses and religious bodies around us, are turning their attention with increasing zeal to Home Missions as the great means of upholding the interests of truth and piety in our own land, and of thus supplying the agencies for disseminating them abroad. During the year ending October 1st, 1846, this Diocese has sustained its large missionary establishment without aid from abroad; and mindful of the claims of brethren beyond the Diocese, has also contributed towards domestic and foreign missions about $2143.

Most earnestly do I appeal in behalf of the feeble parishes in the Diocese, to the benevolent throughout its borders, to sustain among them the services of the Church in which they delight, and for which many vacant parishes are now longing. Toiling and struggling as these parishes are, to sustain themselves, and laboring as the Missionaries faithfully and earnestly do, in their respective spheres, their claim for aid is most pressing. The frequent removal of parishioners to the west, or to other places, dishearten and weaken the churches, and compel them to rely upon their brethren for aid.

Almost all the parishes in the Diocese were originally gathered and organized by the labors of missionaries, and for several years afterwards in the periods of infancy and weakness, have been aided by missionary funds.—Buffalo, Rochester, Batavia, Le Roy, Canandaigua, Auburn, Geneva, Syracuse, Utica, Waterloo, Genesee, Mt. Morris, Oxford, Binghamton, Greene—in fact, every city, town and village in the Diocese has shared more or less in the benefits of this labor of love of our diocesan missions, and now with uplifted hands and imploring accents, and fainting hearts, the feebler parishes entreat that they who have "freely received" should also "freely give."

To meet the missionary payments on the 1st of January next, the treasurer informs me that we may expect from a stated donation, and from the permanent missionary fund, about $150. The additional sum of $1,050 will be needed by that day for those payments.

It is to me matter of humble joy and thankfulnsss, that in my efforts to sustain our Diocesan Missions, the clergy and laity of the Diocese have so generally concurred with me.—Rejoicing as I do in their kind and affectionate support and sympathy, I present the cause to them anew, and solicit for the feeble parishes and suffering clergy their united aid. Donations from the benevolent, both within and beyond the Diocese, to aid our missionaries, may be sent directly to the treasurer* at Canandaigua, or through me at Geneva. The highest sum paid to any missionary, is one hundred and twenty-five dollars per annnm.—Without punctual and liberal contributions by all the churches sufficient to meet the payments in January, the painful necessity will be imposed on the treasurer of refusing the drafts of the missionaries and beneficiaries. I am slow to believe that my brethren of the clergy and laity will not unite with me in a vigorous effort to sustain our missions, or that I shall be disappointed in the hope that the mutual confidence and attachment of the clergy and people will again be shown in the hearty and liberal support of the younger and weaker parishes and suffering clergy.

Commending both clergy and people to the grace and mercy of God our Saviour, and our missions to the liberality and kindness of the Diocese and of all friends, and imploring the divine blessing in their behalf, I recommend *a special appeal to the parishes by all the clergy at the stated monthly collections to be made on the second Sunday in next month, December 13th, for Diocesan Missions*, and that the subject be also fully explained and presented to individuals in private intercourse.

I remain respectfully your fellow
Laborer and Bishop,
W. H. DELANCEY.

Geneva, Nov. 15, 1846.

* Charles Seymour, Esq., Canandaigua.

THE THIRD AND FINAL*

TRINITY HALL REPORT, 1846.

To the Subscribers to the City Episcopal Mission, and the Contributors for the relief of the Poor.

Another ritual year has passed away, and the scroll of its transactions is being rolled up and sealed for the final retribution. The last Lesson has been read, the last Litany has been said. The flame of the last Collect, and the incense of the last Anthem, have risen from our Altars, and the book of our early Ritual is closing with a solemn Amen.

Before entering upon the duties of another year, I must obey the retiring injunction of the past,—"Give an account of thy stewardship."

In obedience thereto, I present first my statistical account.

For the year now ending, I have held 248 *regular* services of the Church, 16 of which have been performed for me by brethren. I have held 20 other religious meetings; administered the Holy Communion 20 times; baptized 40, (3 adults); have had 16 confirmed; attended 27 funerals; and "catechized openly in the Church" ten times.

I have also officiated as chaplain 36 times, and delivered 29 lectures on moral and benevolent subjects, making, of regular and occasional services of the Church, 289; of other moral and religious services, 85; in all 374.

I have also made 1358 visits† for the poor; and on 119 of these occasions, I have had prayers.

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* As most of the past year has been spent at Trinity Hall, I give this Report the title of its two predecessors. If there are subsequent ones, they will receive a different title.

† I have made comparatively few visits, this year, in consequence of indisposition, which, for several months, prevented my doing little more than to visit the sick and suffering, besides attending funerals and other public services.

As the number of families connected with the mission, and the communicants, have so recently been considerably increased, I am not able to give an exact account of either.

I have expended, for the relief of the poor, $1150 73, on 984 occasions, as follows: including the unprovided for balance, (see last report) of $119 56

Provisions, $223 21; Fuel, 57 58; Rent, $147 48,	428 27
Clothing, $51 71; Sickness, $142 85; Burials, $54 18,	248 74
Books, Printing, Schools, and Sunday School,	78 80
Cash, $93 18; Moving and Travelling, $18 25,	111 43
Furniture and Bedding, $29 63; Tools and Materials, $21 09,	50 72
Loans, to be repaid, $52; Sundries, $61 21,	113 21
	$1150 73

The foregoing expenditures have been made, instead of giving the amount in money, to the needy individuals, (excepting the cash item;) for often there is a lack of capacity, and *too often* of inclination, to use the money judiciously. I know of many, who give, as the "cheapest way to get rid of a beggar." Brethren, is this fair? you thus wrong yourself and him. If you would personally go to his dwelling,—dwelling of wretchedness,—your heart would be made better by learning to pity and care for a suffering,—perhaps out-cast fellow creature, by exciting gratitude to God in you; he would be cheered by being recognized as one worthy caring for; and his wants you could then better supply, than by giving him money.

I have, the past year, received the following donations:—

Almoner of the Church, $110; Communicant Contribution, $45 30,	$155 30
Offering at Churching, $3 50; David Eckley, $150; per cash, $3 00,	156 50
W. B. Bradford, $5; M. Grant, $5; B. T. Reed, $25,	35 00
Miss Gilbert, $3; F. H. Stimpson, $25; Robert Farley, $10,	38 00
Samuel Gilbert, Jr., $3; Miss Ball, $5; "For the Poor," $1,	9 00
"One pitying the poor," $1; Rev. J. L. Watson, $37,	38 00
From Ladies' City Mission Sewing Circle, $38 14; Anonymous, $5,	43 14
Samnel Gilbert, $8; by Miss Burroughs, $5,	13 00
"Children's Saving," $1 64; Mrs. Townsend, of Medfield, $2,	3 64
Episcopal City Mission Sewing Circle, $170; George C. Wild, $3,	173 00
Madam Coffin, $30; "for a poor communicant," $1,	31 00
Edward Cochran, $5; Rev. Dr. Vinton, $6; one cord of wood, $7,	18 00
Walter Langdon, Jr., N. Y., $60; "for those in this world," $4,	64 00
"From a friend to the poor, with a prayer for God's blessing,"	10 00
Dr. Robbins, $25; Wm. Bradford, $1; A Gentleman, $4,	30 00
"A friend to our Missions," $3 75; White & Fergusson, $4 37,	8 12
"A mite for the poor," $1; "An offering for the poor," $3,	4 00
"*Poor communicants," $36 50; Miss Loring, $127; Mr. Willis, $0 50,	164 00
"Purse found by a Newfoundland dog," $2 50; J. Tilden, $5,	7 50
J. H. Eastburn, $5; C. J. Pratt, $3 25; St. Paul's Church Mission Fund, $5,	13 25
"A little boy's spending money," $0 36,	00 36
Tithe on your Missionary's Salary,†	80 00
	$1094 81

I wish to bear testimony in behalf of the above donors, that their gifts, as also those of the preceding years, have all been "free-will offerings." and they themselves such, I trust, as "the Lord loveth,"—"cheerful givers." I have never yet asked for a cent for this work of brotherly kindness. The $2080 22 which I have received during the past three years, has all been given unasked. Not that I am unwilling to beg, even for Christ's sake: far otherwise. I should glory in so doing. I could go through the streets, and publicly ask alms for my Master's cause, were it necessary: but, for the credit of the Church, may it never be necessary. The Church should never require more than to be plainly told how, and satisfactorily showed where, good can be done.

Besides the foregoing acts and services, I have also aided the poor, by procuring places for them, as servants and apprentices; obtaining tenements; becoming surety for rents; getting nurses and medical aid;‡ writing letters for them; quieting family quarrels; bringing together moieties of separated families; urging, persuading, and drawing by the cords of love, from evil habits; encouraging the disheartened, and furnishing a stranger with a friend.

Let it not be supposed that the foregoing relief, of money and labor, is simply sustaining the poor on from year to year in the same condition. A few, *very few*, the aged, the diseased, the incapacitated, remain on from year to year, till death often most kindly, by his touch, demolishes their prison, or their rack, and they enter into life,—real life,—where to live is the bliss of the soul, "where sorrow and sighing are known no more," and "all tears are wiped from their eyes."

Excepting these few, all the families, as they came among us, either become temperate or industrious, or otherwise correct, get work after a while and support themselves. If sickness, or a dearth of work visits them, some may occasionally need help; the great trouble is, however, for work. If any thing like suitable and decently paid for work could be obtained for all who are willing to work, the great mass of poor would be provided for at once, and those who are unwilling to work, but take shelter with the industrious under the plea that they cannot get work, would be exposed, so that the great evil of the poor is a want of work.

Nay, I mistake, there is an evil which lies back of that—the great pivot on which nine-tenths of all the evils of our world hinge,—the non-obedience of that beautiful command, which we all so much admire in theory, but which, in practice, we expect to proceed from others to us and not from us to others,—"thou shalt love thy neighbor as thyself." Were this the rule of feeling and action, there would be work enough for all, (there is now in fact,) but it would be then given to all who need it, instead of its being given to a few, so as to pay few, and they paid so scantily that they must work from early dawn, not till night only, but far, far *into the night*, and the others must be idle. O! Brethren, friends, for a moment turn aside from caring for your wealth and watching your income, and descend into the damp cellar, and climb into the chill garret, and press into the stifled air of a comfortless shop, or the desolate room with cheerless hearth, inhospitable board, and comfortless bed, where your stevedores, porters, handcartmen, seamstresses, and washerwomen reside, and see where your gains are made. There is no glad laugh, no merry song, no animated expression, —a sigh, a disheartened look, a meagre form bending over the task as if the body were *weighed down by a sinking spirit*, all else is work, work, work, or starve, or lose this pitifully paid for work. Look at those, who directly or indirectly gain for you your wealth, and is there not a kindly emotion in your heart, to make you exclaim

> "Oh God! that bread should be so dear,
> And flesh and blood so cheap?"

and reflect that in your vast expenditures it is not your wealth that you are expending,

> "But human creatures' lives."

Say, now, should you not enjoy your wealth more, if you paid better, so that your servants and laborers could live better, work less, and the work be given to double the number? Would you not enjoy your good things§ more? Do they never fail to make you comfortable? For remember that there is a coldness of heart, that no fire can warm; a gnawing that no food can stop a voice that speaks in the ear of the soul, that no noise of music and mirth can drown. Go, then, and keep this commandment, and thus enter into pure joy;

> "Go seek it and redeem thy sin,
> 'Tis sweet to let the pardon'd in."

I ask not that you should lessen any of your own enjoyment, but only to make them sweeter, by acting God-like in giving joy instead of misery to others. Nay, I would not even that you should deprive yourself of your luxuries, if you are willing to continue those enervating indulgences. Continue them still, if it so please you; but also do that which you can do without abridging them,—supply the poor with honest work, to give them necessaries—bare necessaries, to your luxuries. You shall still wear the "purple and fine linen," but let them have a clean, warm garment. You shall still "fare sumptuously every day," but let them have as good as the "crumbs which fall from the rich man's table." That which is wasted in many a house, would furnish many poor families with food to make them glad and thankful. You shall still be the lord of your magnificent mansion; and, without its being grudged to you, too, if you will secure to the poor man a comfortable room; yes,—a room,—one room; for there are hundreds of families, pretty large ones, too, in our city, which occupy only *one room*, and many rooms with more than one family in each. Secure to the poor one comfortable room, of half or a quarter the cubic size of one of your many rooms, and at a rent in proportion to your rent, or the interest on the cost of value of your dwelling; take only such interest in the poor, and so far from making an unamiable comparison between their one room, thus comfortable and cheap, and your extensive establishment,—they will look up at it with satisfaction, and say, there dwells the poor man's friend, —God bless him! may he enjoy his home as well as I do mine. Do not say that this representation about the dwelling of the poor is declamation and extravagant statements. It is inside of the truth. You would say so, too, if you would only visit them,—not to say *live* in them. It is true, that there are children of God in our city who live as you would not have your horses nor hounds live. We, here in old Boston, where we boast of our freedom, have our brothers fed worse, clothed and sheltered less comfortably, than any slaves I have seen in travelling through, and for a winter residing in, the whole Southern States.

In my report, a year since, I introduced this subject of dwellings for the poor, and expressed the wish "that the city government could enact, that no single tenement should be leased for a less sum than two hundred dollars per annum, unless licensed and inspected therefore," and suggested that the effect of this would be to discontinue the unfit tenements, and substitute decent ones in their place. I am informed officially, that there is a law on our Statute Books, under which it is thought this very end may be obtained,—the regulating cheap tenements by law. God grant that it may be so; and God, in His mercy, grant one other more necessary thing,—that there may be a disposition to execute such a law!

I am happy to say, that the Chief Magistrate of our city has recently visited some of the courts, yards, and alleys, where cheap tenements* abound, and has seen and examined for himself;—yes, he has gone into those "plague spots" of our city, where our brothers live,—where we should die: and, while standing there in filth; while breathing an atmosphere which tastes of death, and while surrounded by squalid and abject sights,—honorably as he has ever been situated, he rarely if ever was more so than then. Did not the pitying spirits wave their wings, for joy and approval? It is most honorable, because most useful, if his object was the comfort of the suffering, the relief of the oppressed. May he remember that the inhabitants of those places have no protector, under God, to stand between them and oppressive landlords, but him as an executive.

I am happy, also, to know, that arrangements are being made, by an association of gentlemen, to erect some tenements for the poor, as an experiment and a sample. May Heaven smile on their efforts. But O! Gentlemen, Friends, Brothers,—will not some of you as individuals,—one individual at least for himself,—erect a block of tenements for the poor, making them comfortable, and charging for rent only interest, taxes, insurance, and repairs? But the moment we come to talk of outlay and income, caution steps in, and suggests that the plan might fail! It cannot fail! If it be but done in benevolence, it will be successful. *Even suppose* it should not succeed, as a pecuniary investment. What then? What care you for risking some $5000 in trade? How many times have you invested ten times the sum on greater risks, if also there were greater chances for profits? Try a new speculation, —a moral speculation. Speculate for heaven, once! Try it, and may God bless you for it. Try it, and you will not sell out for fifty per cent. advance, when death presents you his bill of exchange,—a draft which you must accept, and conducts you to the "house appointed for all living." And, if you try it—as you descend into those vaults well stored with treasures,—alas! what treasures to those who made those deposits!—you shall not remain there. You shall only pass through that house to the mansions prepared for you by Him, who, when on earth, had not where to lay His head. Thus make to yourselves friends of the mammon of unrighteousness, that when ye fail, these poor tenants will perchance stand upon the high battlements of Heaven, to receive you into everlasting habitations." But some will perhaps ask,—or at least think,—admitting that there are those thus suffering, and that they can be thus relieved,—What is it to me? Why should I be thus importuned about the disgusting and rascally poor? "Am I my brother's keeper?" Yes, you are. You cannot get away from it. Because this no less impious than cruel question of Cain was too evidently absurd to be replied to by the Almighty, because He did not attempt to prove to him a self-evident proposition, mankind seem disposed to take it for granted, that Cain was not his brother's keeper; and that therefore we are not accountable for our brother's condition, and not bound to love them as ourselves. And from that day, when Cain rashly broke the silken cord of brotherhood in severing the silver cord of life in his brother, men have justified themselves for seeking their own interest, and looking with cold indifference on the sufferings of their fellows. And though our Elder Brother, in the flesh, has come down from our Father's Courts to bind up again the severed family by the cords of love and the bands of a man, yet we would not have this man to rule over us; and to this day we strive against this union. Bear in mind, however, that we are our brother's keepers,—keepers one of another, and we must be juuged accordingly.

To be continued.

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* This amount was sent to me, generally, at intervals of a week, in sums of from $1 to $2, excepting the last, which was $5. Should this meet the eye of the donor, I pray him to do me the favor to make himself known to me, as the circumstances under which the donations were, apparently, made, excited in me a deep interest for the donor, as well as gratitude to him.

† Numbers, xviii. 26.

‡ From the assistance I have already received from an association of physicians, the Infirmary at 425 1-2 Washington street, where surgical and medical aid and medicines are gratuitously furnished, I hope much from their ultimate benefit to the poor and suffering. Some pecuniary means furnished to them would make their efforts doubly efficient.

§ Luke, xvi. 25.

* By cheap tenements, I mean those paying a small amount of rent each. But I do not mean, by cheap, a small rate of income, for the most miserable tenements in our city yield a higher income, by thirty-three per cent., than our most elegant dwellings.

Foreign Intelligence.

We find little of general interest in our English papers by the Caledonia.

Parliament had been prorogued till the 12th of January. We can hardly, before its meeting, expect to know definitely what course will be pursued by ministers on certain questions affecting the interests of the Church.

At a recent Convention of the Presbyters of Argyle, for the election of a Bishop to fill the see which the Bishop of Moray has so generously founded, a Priest was elected, but his ignorance of Gaelic was urged as an objection; and it was also said that neither in years nor in experience was he sufficiently advanced. The final decision is said to be left with the College of Bishops.

Much excitement has been caused by a recent conversion to Romanism in the University of Cambridge, and the circumstances attending it. As they were stated by some parties, the tutor of the young gentleman was seriously implicated. The correspondence on the subject fills many columns of the papers. We take from one letter to the English Churchman a succinct account of the facts of the case.

Sir,—The autumnal dearth of subjects of interest to newspaper readers has given an undue prominence to some actions of a resident member of the Senate, and opened the columns of the public papers to letters containing the most injurious insinuations. As a resident Fellow of the College of which Mr. Paley is a member, I shall beg room for a statement of the facts, and some remarks upon them. In the Michaelmas Term of 1845 (probably in the latter half of October,) Mr. John Morris came into residence at Trinity College, having previously been a pupil of Mr. Alford, at Wymeswold, Leicestershire. While under Mr. Alford's care he had been "a not unfrequent visitor at a neighboring Cistercian monastery," had come into contact with Mr. Pugin, the Roman Catholic architect employed in the restoration of Wymeswold Church, and had also become intimate with a neighboring Roman Catholic gentleman, Mr. Ambrose Lisle Phillips, and attended the consecration of "S. Barnabas' Cathedral, Nottingham." Mr. Alford, however, in committing him to the care of the Tutor of Trinity, expressed his confidence that "he would prove a valuable minister of the Church of England, from his depth of attachment to her, and his freedom from those Romish errors which in these days we are called upon to combat." In the course of the same term he becomes acquainted with Mr. Paley, a Master of Arts, of another College, and by Mr. Alford's recommendation engages to read with him as a private pupil in the following Term. It appears also that within five weeks of his arrival in Cambridge he writes to Mr. Alford, informing him that his feeling of attachment to the English Church was "disturbed." The Christmas vacation comes, of which Mr. Morris spends a week with a learned clergyman, for the express purpose of confirming him in his adherence to the English Church: and he now writes to Mr. Alford, acknowledging the error of his Roman Catholic bias, and promising to correct it. Thus fortified he returns to College for the Lent Term: in the course of a few months a Roman Catholic Bishop pays a visit to Cambridge, and Mr. Morris prevails on Mr. Paley, who had "before positively refused to be instrumental in making him acquainted with the Roman Catholic priest residing in Cambridge," to introduce him, by declaring that if he refuses he will call upon the Bishop and introduce himself. Shortly after Mr. Morris is formally received into the Roman Church; and Mr. Paley, thus brought to feel that "in the above introduction" he had done a thing "extremely wrong and grossly indiscreet," writes to Mr. Alford a letter, prompted by that feeling and containing the following sentence:—"I do not think you will acquit me of my share in the business, and that is exactly why I write, that I may acquit you, and you may be enabled to represent the matter rightly, either publicly or privately, as you may think fit." Some five months later Mr. Morris leaves England for Rome, having first declared in the presence of four witnesses that Mr. Paley "had no hand in his conversion," and his departure is the signal for the succession of letters and leading articles which have lately helped so much to fill up the pages of the newspapers and the time of their readers.

goodness of God, which calleth us mercifully to amendment, and of His endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto Him. For, though our sins be as red as scarlet, they shall be made as white as snow; and, though they be like purple, yet they shall be made white as wool. 'Turn ye,' saith the Lord, 'from all your wickedness, and your sins shall not be your destruction.' Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us, therefore, return unto Him, who is the merciful receiver of all true penitent sinners; assuring ourselves that He is ready to receive us, and most willing to pardon us, if we come unto Him with faithful repentance; if we submit ourselves unto Him, and from henceforth walk in His ways; if we will take His easy yoke and light burden upon us, to follow Him in lowliness, patience, and charity, and be ordered by the governance of His Holy Spirit, seeking always His glory, and serving Him duly in our vocation with thanksgiving.' This, if we do, Christ will not only deliver us from the 'bitter pains of eternal death,' but will cause 'our light affliction, which is but for a moment,' to 'work for us a far more exceeding and eternal weight of glory' in His everlasting kingdom, unto which He vouchsafed to bring us all, for His infinite mercy. Amen."

The Times had stated that Mr. Paley had been requested by the Master and Fellows of St. John's College to give up his rooms, but the English Churchman contradicts this statement. It seems that the Master of the College "peremptorily ordered" him "to leave College forthwith, and he promptly obeyed." This proceeding of the Master is stigmatized as unwarranted by his position.

Mr. Paley is a layman, well known as a Greek scholar, having edited Aeschylus, and as a leading Ecclesiological authority, having been one of the early members, if not a founder, of the Camden Society, and author of "The Church Restorers," and more recently of a "Manual of Gothic Architecture" His position, as well as that of another party implicated, the Rev. Henry Alford, (Vicar of Wymeswold, and a poet of note,) have drawn much attention to the case.

Mr. Paley held the following language in his letter of exculpation, and we are glad to join with it a merited rebuke from the editor of the English Churchman.

"I have no objection to state, that I think the responsibility of hindering an earnest and convinced convert to the Roman faith from making his profession of it, at least as great as that of inducing him to embrace it. In this difficult dilemma, I did what I believed to be right. I represented to him his youth, his manifest incompetence to decide the question, his absent father, and the plain duty of consulting some spiritual adviser, which I, as a layman, could not be. When I found these arguments to be vain, I finally recommended him to lay the whole case before the Bishop, who received him at Northampton, and who, I most firmly believe, did but act upon what he considered his plain duty in advising him not to delay in taking the course he accordingly followed."

When we read his letter, and especially this and a subsequent paragraph, and being wholly ignorant of the writer, we were for some time in doubt whether the tutor were what is called a "Romanizer," or a very liberal latitudinarian, who, being placed in a situation where some form of Christianity must be professed, recommended his pupils to adopt that which they most approved. We could scarcely conceive it possible that a sincere and sound member of the Church of England could bring himself to believe, that the responsibility of hindering a man from consummating his schism is as great as leading him to commit schism. If a man be an infidel or heretic this opinion is, of course, well founded, but surely not so if he be a member of the Catholic Church. Are "earnest and convinced" converts never to be hindered from following out their convictions—not even if they wish to leave the Church to which they, and those about them, and connected with them, owe undivided allegiance?

Then, surely, "the Bishop" before whom the case was to be laid, should have been the Bishop of the diocese, and not one who has uncanonically intruded himself into the diocese. Indeed, either the Bishop of Ely, or some one of the authorities at St. John's College, should have been made acquainted with the pupil's opinions and intentions at a much earlier stage. If for no other reason than self-defence, the tutor should at once have said, "A pupil has placed himself under my care, and I find that he holds and plainly avows that he holds, in every particular, the Roman Catholic Creed. I will, if you think proper, do what I can to alter his opinions, but I call you to witness, that if he secede to Rome, it will not be through my teaching or influence."

At the last meeting of the Society for Promoting Christian Knowledge, £600 were voted for religious purposes in China, and £100 for Bibles and Prayer Books in Scotland.

Nov. 4th, at Cambridge, the Rev. Henry Philpott, B. D., Master of Catharine Hall, and Canon of the Norwich Cathedral, was elected Vice-Chancellor in Congregation.

The Rev. C. Wordsworth, Warden of Trinity College, Perthshire, has married the daughter of the Rev. W. Brudenell Barter.

Rome.—Five new daily and weekly journals are announced for publication. Criminal trials are hereafter to be in public, and the code is to be revised. An income tax is said to be intended. The tax on salt, and corn ground at the mill, are to be abolished. Attempts, by poison, on the Pope's life, are hinted at. His meals are said to be inspected by a chemist, and the elements with which mass is celebrated are provided from his own household, when he is to celebrate it any where. These rumors may be unfounded, but the anonymous attacks on him continue, and indicate bitter feelings of opposition.

Domestic Intelligence.

We learn that the "Standing Committee" of the Diocese have given an invitation to the Right Rev Dr Ives, Bishop of North Carolina, to perform Episcopal offices therein until the first of January, prox., and that he has accepted the same.

New York.—*Ordination.*—In St. Luke's, N. Y., on Sunday morning, December 6th, the Rev. Robert S. Howland, and the Rev G. W. Houghton, Deacons, were admitted to the holy order of priests, by the Rt. Rev. L. S. Ives of North Carolina. Morning Prayer was read by the Rector, assisted by the Rev Drs Haight and Hackley. The Rev. Professor Ogilby read the Epistle for the day, and the Bishop preached. The candidates were presented by the Rev. J. M. Forbes. The Rev. Drs. Muhlenberg, Ogilby, Hackley, and Haight, and the Rev. Mr. Forbes united with the Bishop in the imposition of hands, and likewise aided in the administration of the holy communion. The sermon of the Bishop on the great doctrine of the Incarnation was characterized by great force and beauty, and seemingly took strong hold of the minds of the congregation.

Among the passengers by the Prince Albert, which sailed on the 5th inst., was the Rev J. Dixon Carder, of Fort Hamilton, Kings county. He will be absent, we understand, for several months.

Alabama.—*Ordination.*—November 15th, (Sunday) in St Michael's, Perry county, W J Zimmer to Deacon's orders.

Western New York.—*Episcopal Visitation.*—November 21st, the Bishop performed service and preached in the Baptist Church, Brockport, for the parish of St Luke. November 22d, (Sunday) in Christ Church, Albion, the Rev. Mr. Kidder said Morning Prayer, and the Bishop preached. Mr. Kidder also said Evening Prayer and read the confirmation preface; the Bishop preaching again and confirming 6. November 23d, in St John's, Medina, the Rev Mr Stokes said the service, the Rev Mr Coe, missionary of the station, read the confirmation preface, and the Bishop preached and confirmed 2. Rev Mr Platt of Lockport was present. November 24th, in Grace Church, Lockport, the Rev Charles H Platt was instituted Rector. Mr Coe of Medina said Morning Prayer, and the Bishop preached, and the Rector celebrated the Eucharist. Mr Stanley of Christ Church was present. Evening Prayer was said in the same church by Mr Coe, Mr Stanley reading the Lessons, and Mr Platt the confirmation preface. The Bishop preached, confirmed 29, and made an address. November 25th, in Christ Church, Lockport, Mr. Platt of Grace said morning prayer, and the Bishop celebrated the Eucharist, preached, and ordained to the Priesthood Henry Stanley, minister of Christ Church—Mr Coe of Medina presenting the candidate.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 24th Nov., the Treasurer has received the following contributions:

From St Matthew's ch, Jersey City, per Rev Dr Barry, $17 45; Calvary ch, New York, per Rev S L Southard, for Bp Kemper's mission, 2 50; special, for Domestic missions, 8 12; general, half, 77 25; from the Sunday schools, 6 11—93 98; thanksgiving offerings of St Stephen's ch, Harrisburgh, Pa, 30; St Peter's ch, Charleston, S C, for missions in Ga, 64; from "Kappa," Baltimore, half, 10; collection in Trinity ch, Princeton, on the recommendation of the Bishop of N J, 50; St Peter's ch, Morristown, 14 98; Grace ch, Newark, collection at offertory, on Advent Sunday, 18 83; St Michael's ch, Trenton, 50; St Paul's ch, Wallingford, Ct, 2; Trinity ch, Easton, Pa, 10 13; Trinity ch, Ulster, N Y, 10; Trinity ch, Newark, part offerings, Advent Sunday, 11 63. Total, $383.

THOMAS N. STANFORD, Treasurer,
New York, December 1, 1846. 139 Broadway.

Foreign Missions.—Since his report of November 24, the Treasurer acknowledges the receipt of the following amounts.—

From Calvary ch, N Y, Rev S L Southard, rector, half, collection, 77 25; do, special, for Constantinople, 5 50—82 75; St Peter's ch, Charleston, S C, per E L Kerrison, Treasurer, Sewing Society, for China, 40; Mrs Herriot and Mrs Ramsay, education, China, 25; do, do, for education, Africa, 25; offerings, St Peter's, for China, 50; do, for Africa, 14—154; "Kappa," Baltimore, half, 10; Leeds parish, Fauquier co, Rev W H Pendleton, rector, for Africa, 25; Grace ch, Newark, N J, collection at offertory on Advent Sunday, special, for Constantinople, 10; do, general, 12 83; Trinity ch, Newark, N J, part of a collection, 9 13; St Bartholomew's ch, N Y, Nov 22, after sermon by the Secretary, for China, 40; Africa and China, 140; Foreign missions, 147 76—327 76; St Peter's ch, Morristown, N J, 8 98; Winchester. Va, Rev W T Rooker, for education of Robert Williams, Africa, 20; through W H Hubbard, R A, Richmond, Va, Mrs E Wickham, by Bp Johns, for Constantinople, 15; contribution from Petersburg, for Africa, 10; St Martin's parish, Rev W N Bowers, half, 7 50; St Paul's ch, Richmond, Va, Rev Wm Norwood, rector, for Africa and China, 289 26, do, for Constantinople, 13—334 76. Total, $982 38.

J. SMYTH ROGERS, Treasurer,
N. Y., Dec. 1, 1846. 69 Wall street.

P. S. $10 acknowledged last week from Christ ch, Hudson, should have been credited to Constantinople.

Domestic Missions.—Since his report of November 24, the Treasurer acknowledges the receipt of the following amounts:—

From St Martin's parish, Va, half, $7,50; St Paul's, Richmond, 5; Western Parish, 8; Do. add., 17—37,50; Christ ch, New Brunswick, half, 10; an individual, Stratford, Ct, 20; St John's, Elizabethtown, collection Thanksgiving day, part, 1,682; offerings of their children for Domestic Mission, 2,50; Christ ch, Watertown, Ct, 20; St John's, Waterbury, Ct, 50; St Paul's, Woodbury, Ct, 11; offerings of Trinity ch, Newark, N J, received November 19th, 22,16; Mount Holly. N J, 10; Christ ch, Reading, Pa, 10,47; St Luke's, Germantown, collection on Thanksgiving day, 56,75; St John's, Carlisle, 28; Jackson, Mich, collection on Thanksgiving day, a missionary station, 4,50; St Paul's, Edentown, N C, 57; St John's, Mt Morris, W N Y, of which 21,15 is for the Jews, 30,91; St James, Batavia, of which 8,70 is for Missions, 17,55; Grace ch, Lyons, 12,74; St Mark's, Leroy, 11; Zion ch, Rome, 6,6; Grace ch, Utica, 34; St Paul's, Syracuse, 11,21; St Paul's, Oxford, 12; St John's, Buffalo, 21,09—156,56; from a clerk, for the most needy mission of the west, half, 10; St Matthew's, Jefferson co, N Y, 17,55; St James, Arlington, Vt, 8; St Thomas, Baltimore co, Md, 30; St John's ch, do, 5; Mrs Wilson, Clarksburgh, 1; St. Paul's, Lynchburg, Va, 1,50; All Hollows, Anne Arundel co, (Jews) 5; Christ ch, Queen Caroline, Anne Arundel co, 7,50; All Faith, St Mary's co, 13,70; St Peter's, Baltimore, 200—263,71; St Mark's, Pa, Frederick co, Mo, per the Rector, 15; a lady of St Michael's, Charleston, S C, for Western Missions, 20; Monthly Mission Lecture, St Stephen's, for August, September, October, and November, 39,91; two members of the church on Prince Frederick parish, 50—109,71; St Paul's, Tompkinsville, Staten Island, 10; St Peter's, Perth Amboy, N J, half, 21,39; Special for Domestic, 5,35: S S Miss Box, 4; collection at the Offertory, Fort Gibson, Ark, 12; Christ ch, Belleville, N J, 74,06; from a communicant, to be added to collection at St Paul's, Sing Sing, N Y, 50 cents. Total $1,064,53.

Thomas N. Stanford, Treasurer,
New York, Dec. 8, 1846. 139 Broadway.

Foreign Missions.—Since his report of November 24, the Treasurer acknowledges the receipt of the following amounts;—

From Thomas Edmund Wilcox, R A, Philadelphia, contributions of Branch S S Christ ch, Reading, Pa, for Africa, $4,53; St Philip's ch, Pa, for Africa, 40; third annual payment Female Bible Class, Emmannel ch, Kensington, support of Mary Maxwell, under Rev. Mr. Payne, Africa, 20; 7th annual payment Sunday Schools Emmanuel ch, do, support of J G Maxwell and C Wittzberger, under Rev Mr Payne, Africa, 40; 2d annual contribution Female Colored Sunday School, St. Andrew's ch, Pa, support of Joseph Bullock, Africa, 20; St Andrew's ch, Pa, for Africa, 145,59; do for China, 21,50—167,09; St Paul's ch, Carlisle, Penn. for Constantinople, 10; collection St Luke's ch, Pa, 242.10—578,72; through C Seymour, Treasurer W N Y, three male communicants of Grace ch, Lockport, for Africa, 3; Trinity ch, Geneva, for Africa, 5; for China, 5, and 4—19; St John's ch, Mt. Morris, for China, 6, and 21,14; do general, 5—32,14; St Mark's ch, Le Roy, 11—65,14; St Matthew's ch, Jersey city, per Rev Dr Barry, 10,88; St John's ch, Elizabethtown, N J, part of Thanksgiving day, collection 16; a member of do for Constantinople, 1,25; Christ ch, New Brunswick, half, 10; part collection at the Offertory, Fort Gibson, Ark, 8; Christ ch, Montpelier, Vt, Hon J F Redfield, 5; St Matthew's ch, Jefferson co, Ky, 23,80; St Peter's ch, Perth Amboy, N J, half, 21,38; through J Loney, Esq, R A, Baltimore, All Saints ch, Frederick, Md, for Gaeece, 10; do Miss R D Swearingen, for Greece, 8; a lady of St Paul's parish, Prince George co, for Constantinople, 3; Rev Henry W Woods, 7,70; Christ ch, Cambridge, Md, per Rev Mr McKenna, for Constantinople, 20; through W P Hunter, Esq, R A, Savannah, St John's ch, Rev R M White, rector, 55; collection Trinity ch, Princeton, N J, per Rev Mr Patterson, part, 30; St Paul's ch, Chillicothe, O, 5; through H Tuscott, R A, Charleston, Monthly Missionary Lecture for October, 1,59; do do for November, 6,69; from a member of Zion ch, Richland District, for China, 50. Total, 947,47.

J. S. Rogers, Treasurer, 69 Wall street.
New York, Dec, 8. 1846.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

Legacy of Mrs Elizabeth Skinner of New York, from Thomas A Morris, Executor, by the hands of A C Morris Esq, $100; from Gulian C Verplanck, Esq, annual, 5; Zion ch, Rome, 2 25; Trinity ch, Geneva, 4—by Charles Seymour, Treasurer Diocese of W N Y—6 25; St Paul's ch, Staten Island, Rev G Winslow, rector, 5; Mrs Redfield, Montpelier, Vt, donation, 5. Total amount, $121 25.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, December 9, 1846.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 20th Oct, the following contributions, viz:—

From Christ ch, New York, Rev Dr Lyell, monthly offerings, $13 29; St Luke's ch, New York, Rev J M Forbes, $132 37; "for missionaries in New York State," in collection at Calvary ch, N Y, Rev S L Southard, 2. Total amount, $147 66.

C. N. S. Rowland, Treasurer,
December 1, 1846. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 6th October, the following contributions, viz:

From Church of the Redemption, N Y, Rev I Pardee, $5; St Luke's ch, Brooklyn, Rev J W Diller, 15 03; St Paul's chapel, N Y, Rev M P Parks, 74 04; St Thomas's ch, N Y, Rev Dr Whitehouse, 54 60; St Stephen's ch, N Y, Rev J H Price, 43 47; St George's ch, N Y, Rev Dr Tyng, 85 92; Calvary ch, N Y, Rev S L Southard, 85; Emmanuel ch, Brooklyn, Rev F Vinton, 31 02; Trinity ch, New Rochelle, Rev Dr Coit, 12 62; St Luke's ch, N Y, Rev J M Forbes, 47 60; St Mary's ch, Brooklyn, Rev A M Loutrel, 3 37; All Saints' ch, N Y, Rev W E Eigenbrodt, 38 71; Calvary ch, Brooklyn, Rev W H Lewis, 15 50; Chapel of Holy Trinity, Brooklyn, Rev W H Lewis, 18 50; St Paul's ch, Troy, Rev R B Van Kleeck, 49 68; Christ ch, Rye, Rev P S Chauncey, 23; Church of the Ascension, N Y, Rev G T Bedell, 176 47; Church of the Annunciation, N Y, Rev Dr Seabury, 32 72; Church of the Holy Communion, N Y, Rev Dr Muhlenberg, 81 23. Total amount, $893 51.

C. N. S. Rowland,
Treasurer of the Convention P E Church, N Y,
December 1, 1846. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen" the following contributions since his acknowledgment of 1st inst., viz:

From Trinity ch, New Rochelle, Rev Dr Coit, (in addition to amount received 28th ult.,) $10; Ch of the Epiphany, N Y, Rev Lot Jones, 12 04; St John's ch, Troy, Rev A B Carter, 10; St John's ch, Hyde Park, Rev Dr Sherwood, 16; Grace ch, Jamaica, Rev Dr Johnson, 22 01; St Mark's ch in the Bowery, N Y, Rev Dr Anthon, 100; St Paul's ch, Tompkinsville, Rev G Winslow, 16 62; St Bartholomew's ch, N Y, Rev L P W Balch, 90 10; St George's ch, Astoria, Rev J W Brown, 22; St John's ch, Brooklyn, Rev E M Johnson, 22 75. Total amount, $321 52.

C. N. S. Rowland, Treasurer
of the Convention P. E. Church, N. Y.
December 8th, 1846. 55 Water street.

The subscriber acknowledges to have received from the Rev Homer Wheaton—being an "offering of a member of Christ ch, Poughkeepsie, for the Church of the Cross at Ticonderoga," $30.

Thomas C. Butler.

Notices.

☞ We hereby call the attention of correspondents, advertisers, and the Rev. clergy who desire the insertion of Notices for Sunday evening Services, &c., to the *rule* of our office—that no matter can be inserted after 12 M. on Wednesday of each week.

☞ Bishop Ives, having been requested by the Standing Committee of the Diocese of New York to perform Episcopal services during the present month of December, will be prepared to administer confirmation in any churches of the city or neighborhood during that period, whose rectors may request the same.

THE CHURCH OF THE CRUCIFIXION,
At the Lyceum, Broadway, near Prince street,
Rev. J. F. Schroeder, D.D., Rector,

Is open for Divine Service, on Sundays, at 10 1-2 A M, and 7 1-2 P M; and also for Bible and Catechetical classes, at 2 1-2 P M. A weekly lecture is delivered on Thursdays, at 7 1-2 P. M., on the subject of Church History, comprising ecclesiastical biography. The seats are free, on all occasions.

December 12, 1846.

St. Clement's Church.—There will be Divine Service in this church on the Sunday evenings in Advent, to commence at 7 1-2 o'clock.

Hour for Daily Morning Prayer—10 o'clock.

New York, December 12, 1846.

Protestant Episcopal Church of the Messiah—(A congregation of colored persons.)—This congregation now worships in the large Hall, No. 473 Houston street, near Broadway. Service—morning, afternoon, and evening. Rev. Alexander Crummell, Rector.

December 12, 1846.

EPISCOPAL CHURCH.
Seats Free.

The Corporation of Trinity Church desirous of providing additional Church accommodations in the lower Wards of the city, have engaged "*McCulloch's Sale's Room*," at the corner of Maiden Lane and Front street, where Divine Service will be held every Sunday, at half-past 10 o'clock, A. M., and 3 o'clock, P. M.

December 12, 1846.

Free Church.—St. Barnabas's Church in 27th street, between the 2d and 3d Avenues, is open every Sunday for Divine service at half-past 10 A. M., and 7 o'clock, P. M. Sunday school commences at half-past 2, P. M. Regular services on Wednesday evenings, at half-past 7 o'clock. The rapid increase to the number of scholars in the Sunday school requires additional teachers, particularly in the male department. A collection will be taken up on Sunday morning next, in aid of the Bible and Common Prayer Book Society.

The Rev. Edward Bourns, late Professor of Languages in Geneva College, is expected to preach in the evening, when a collection will be taken in aid of the church.

The friends of *Free Churches* are particularly invited to attend.

New York, December 12, 1846.

"*Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.*"—A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school-room of St. Clement's Church, on Monday evening next, (14th inst.,) at half-past 7 o'clock.

Thos. P. Cummings Rec. Sec'y.

New York, December 12, 1846.

Emmanuel Free Church—Corner of Prince and Thompson streets.—The Rev. L. P. W. Balch, Rector of St Bartholomew's Church, will preach (by postponement from last Sunday evening) in the course of sermons in this church, on Sunday evening next, December 13th. Service to commence at half-past 7 o'clock.

December 12, 1846.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Service on Sunday evening, (December 13th,) as usual. Seats Free.

New York, December 12, 1846.

Anglo-American Free Church of Saint George the Martyr, No. 410 Broadway.—This Church affords free accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of British Emigrants and English Residents, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M. 3 P. M., and at 7 1-2 o'clock in the evening.

Moses Marcus, Rector.

☞ The Rev. Isaac Pardee, Rector of the Church of the Redemption, will preach the sermon on Sunday evening next.

New York, December 12, 1846.

Clerical Changes.

The Rev. William Mason Giles has accepted a call to Trinity Church, Natchez, Miss., and requests that his letters, papers, &c., may be directed accordingly. He will enter fully upon the duties of the parish on January 1st, 1847.

The Rev. Joseph S. Large having accepted a call to the Rectorship of Trinity Church, Marshall, Michigan, requests that all letters, papers, &c., for him may be directed accordingly.

The Rev. John N. Norton, from Western New York, to Ascension Church, Frankfort, Ky. Letters and papers to be addressed accordingly.

The Rev. H. Stringfellow, from Trinity Church, Washington, D. C., to Christ Church, Petersburgh, Va.

The Rev George Lenmon, being in ill health, has resigned Hamilton Parish, Warrenton, Farquier county, Va.

The Rev. W. J. Zimmer has taken charge of St. Peter's Church, Benton, Lowndes county, Alabama. Address accordingly.

The Rev. G. S. Porter, from Spencer, Tioga county, to South Danby, Tompkins county, W. N. Y.

The Rev. Charles Tomes of Knoxville, Tennessee, having received and accepted a call to the Rectorship of St. Paul's Church, Sing Sing, Westchester county, N. Y., requests that all letters and papers for him may be addressed accordingly.

Rev. S. P. Parker, late Rector of St. Paul's, Stockbridge Mass., has been transferred to this Diocese. Residence, No. 75 Spring street, New York.

To Correspondents.

"Consistency," and "A Layman of the West" are received.

Married.

At Columbia, Tennessee, November 24th, by the Rev. F. G. Smith, the Rev. Charles Tomes, to Henrietta Coleman, daughter of the Right Reverend James H. Otey, D.D.

Died.

At Havana, on the 9th ult., Charles Lee Franks, after a short illness, in the 31st year of his age, youngest son of the late Jacob Franks, deceased.

Calendar.

DECEMBER.
13. Third Sunday in Advent.
16. Ember Day.
18. Ember Day.
19. Ember Day.

Advertisements.

Church Publishing and Bookselling Establishment
No. 10 John Street.

HENRY M. ONDERDONK has recently published the following valuable works—

Bishop Horne's Complete Works, 2 vols—with Life, by Jones of Nayland.
Bp. Horne's Discourses, 1 vol. 8vo.
" " Commentary on Psalms.
The Christian Shepherd Guiding the Lambs of his Flock.
Self-Examination—A Form of Self-Examination, Confession, and Prayer, 2d Edition.
Devotions for the Young—muslin, gilt, and paper.
The Doctrine of the Cross.
Bishop White's Opinions on Various Theological Points
Household Liturgy, by Professor Henry.
The Christian Church, by W. D. Wilson.
The Young Churchman Catechised, by W. H. Odenheimer.
The Pointed Psalter.
Gregorian Chants.
Canticles of the Church.
Canons of the Church.
Works of the Rev. W. Gresley, viz: Bernard Leslie, Forest of Arden, Charles Lever, Siege of Litchfield.

In Press,
A cheap edition of Beveridge on Public Prayer.
The Vestry Room, Desk, and Pew Calendar for 1847.

Printing Office, No. 11 Spruce street.

H. M. O. has also at *No.* 11 *Spruce street* an extensive Printing Establishment, supplied with fonts of new and elegant type, enabling him to do all styles of Book and Job Work, in the best style, and at the most reasonable prices. The *Churchman* is printed at this office—The Journal of the Convention, Reports of the Seminary, the Bible and Prayer Book and Tract Societies' Reports, &c., are also printed here.

Secretaries of Conventions in other Dioceses, and Secretaries of the various Church Societies, by forwarding their manuscripts, can, at all times, have them printed neatly, accurately, and cheaply.

December 12.

A SPLENDID GIFT BOOK.

THE BIBLE GALLERY.—D. Appleton & Co. have just imported The Bible Gallery, Portraits of Women mentioned in Scripture, engraved by the most eminent Artists from Drawings by G Staahl, with appropriate Descriptions. One volume, large 8 vo., elegantly bound in morocco. Price $6 50, or with the plates colored $13.

If any proof were wanting that Art is never so successful as when acting as the handmaid of Religion, it would be abundantly furnished by the splendid delineations of female Scripture characters in this volume. The frank, affectionate and trustful Ruth, the sorrowing Hagar, the soft and delicate Rachel, the hospitable Rachel, the voluptuous wife of Potiphar, Pharaoh's daughter, with those classically chiseled features, types as it were of her country's imperishable monuments, Deborah inspired with prophetic fervor, the innocent daughter of Jeptha, the fascinating Delilah, the pious Hannah, the true wife Abagail, the haughty and cruel Jezebel, the lovely Queen of Shebah, royal in feature, carriage—Esther, the saviour of her nation, the treacherous and blood-thirsty Athialiah, the masculine Judith, all are characterized with a spirit and truth which forms in itself no inapt commentary of the lives of these remarkable women as recorded in the Holy Writ.

To execute a series of portraits with the delicacy, truth and spirit which these exhibit, is a signal triumph of the painter, Staahl, which has placed his name high on the roll of living artists, and the engraving is in a style of softness, richness and finish which has never been surpassed in a portrait engraving. A collection of this kind is of a totally different character and of a higher value than any work of art of the kind, which is usually presented in an annual. The connection of these subjects with the Sacred Scriptures gives them a permanent interest—a value which will not pass away with the holidays, or the winter, or the year, but will remain always the same, and render the volume a family treasure.

D. A. & Co. have also just Imported,

THE PARABLES OF OUR LORD,

Richly illuminated with appropriate borders, printed in colors, and in black and gold, with a design from one of the early German Engravers.

Square fcp. 8vo. in a massive carved binding, in the style of the beginning of the 16th century—price $7, or in beautiful morocco, (*bound by Hayday*,) price $10.

, In illustrating the sacred Parables contained in this volume, it has been the aim of the designer to render the ornamental borderings of each page appropriate to the text, and to avoid all mere arbitrary or idle ornaments. The designs will be found to be strictly original, fresh, and full of the purpose alone to which they are devoted.

OXFORD BIBLES AND PRARER BOOKS.

D. A. A. Co. have for sale a most splendid assortment of Bibles and Prayer Books, of all sizes, varying in price from 50 cts. to $50.

December 12—1t$

BIBLES AND PRAYER BOOKS.

STANFORD & SWORDS, 139 Broadway, have now ready *The Standard Edition* of the *Prayer Book* in 8vo. and all the lesser sizes, in every variety of binding, from the richest velvet to the plainest sheep, all of which will be sold wholesale and retail at the lowest prices. Also, they have just received from London, Bibles of the best editions, from folio down to the smallest sizes, many of which are bound in the best style.

December 12.

By the Caledonia—New Books.

PHILLIPS'S Commentary on the Psalms, 2 volumes.
Jebb on the Psalms.
Etheridge's Syrian Churches.
Ingraham's True Church.
Bennett's Lectures on Acts.
Anthologia Davidica.
Bickersteth on the Creed.
Hussey's New Arrangement of the Scriptures, 3 vols. royal 8vo.
(*List to be continued*)

STANFORD & SWORDS,
Dec. 12. 139 Broadway.

SWORDS'S ALMANAC.

JUST pnblished and for sale by Stanford & Swords, Swords's Pocket Almanac for 1847, containing lists of the clergy, furnished at the latest dates by the ecclesiastical authority of each Diocese, and other statistics of the Protestant Episcopal Church in the United States. Price, 25 cents. Dec. 12.

CHURCH ALMANAC, just published by the Protestant Episcopal Tract Society, containing, in addition to the usual information, an interesting statement of Facts and Events in Ecclesiastical history, for Sale at the Church Depository, 20 John Street. Price 6 1-4 cents single, $4 a hundred, $30 a thousand.

Dec. 5,

MISSES RAINSFORDS'
Boarding and Day School for Young Ladies,
No. 60 Fourth Avenue.

THE FALL TERM of this establishment will commence on the 23rd of November.—References may be made to the Right Rev. Bishops of New York, New Jersey, and Massachusetts; the Rev. Drs. Berrian, Ferris, Matthews, Seabury, Taylor, and Wainwright; the Rev. Messrs. Balch, Carter, Forbes, Higbee, Price, and Southard; James B. Elliman and J. H. Hicks, Esqs.; Messrs. Stanford & Swords, and Bartlett & Welford, New York.

Dec. 5.—3t$

WANTED—A woman accustomed to the care of children, to live in the country as child's nurse and seamstress. Good city references required. An English or American woman, a communicant in the Episcopal Church, preferred. Apply at No, 8 Columbia College.

Dec. 5—2t

ST. ANN'S HALL.
Nos. 1 *and* 3 *St. Clement's Place, corner of Eighth-st.*

FOR the information of his friends, and to correct a misapprehension on the part of some of them, the Rector of this Hall is led to state, that his duties as pastor of the Church of the Crucifixion do not require him to omit *any part of his accustomed labors*, in daily instructing classes in the Hall, from 9 A. M., until 2 1-2 P. M. The institution is in a very prosperous state; and young ladies will be admitted at any time during the year, and be charged only from the date of their entering.

, Ladies who have completed the usual course of studies in other institutions, may enter PRIVATE CLASSES in History, Philosophy, and Literature.

November 28—tf

Communications.

For the Churchman

TRACTS FOR THE SEASONS.

NO. XCVII.

Again the Ember Days call us to meditation, fasting, and prayer, with a special view to seeking the merciful intervention of God's providence and grace for blessing the Church with the labors of a well qualified and faithful ministry.

Besides in each minister's particular sphere of pastoral functions, there are duties devolving on the clerical body, relating to the general interests of the Church, her unity, her purity, her increase, her prosperity, which involve an enlarged class of qualifications, and an enlarged sphere of faithful labor. It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' times, the Bishops, as the chief pastors, counsellors, and rulers of the Church, have been aided, in the various departments of ecclesiastical polity, by the advice and assistance of their clergy. Hence the duty devolving on the clergy of qualifying themselves for such service, and faithfully performing it as it may be duly and orderly required of them.

In Church polity, two things are especially to be regarded; first, the great general principles essentially connected with the Church as a divine institution; and secondly, the matters left to human arrangement, with consequent right of well ordered and authoritative adaptation to time, place, and circumstances. In order to an enlightened and profitable discharge of duty under this head, *the Church system* should be carefully studied as it is developed in Holy Scripture, in the annals of the primitive Church, and in our own ecclesiastical standards; and as far as matters appear by them to be left to the discretion or action of local authorities, the sacred and momentous character of the subject should lead to a preparation for considering each topic that arises, in whatever light may be thrown upon it by the past history of the Church, and by a wise regard for present circumstances, as influenced by current opinions and feelings, by dangers imminent, or by desirable objects to be obtained. With the knowledge gained by such studies and reflections should, of course, be blended a large share of prudence, and the whole be constantly guided and controlled by a right view of the divine and sacred character of the Church, the awful and momentous interests which it has in charge, and that general diffusion, and individual personal cherishing and manifesting, of evangelical faith and piety, which are its main objects

In this way the clergy may, by God's blessing, be properly qualified for that important field of fidelity to the Gospel and the Church, which consists in the right conducting of the affairs both of conventional bodies, and of inferior agencies for religious purposes.*

The apostolic exclamation, "Who is sufficient for these things!" is very seriously brought to mind by every scriptural view of the Christian ministry. In the assurance given of God to the same apostle, *My grace is sufficient for thee*, is the only answer which can give the good Christian any satisfaction. The grace of God must be and abound in those who are invested with the ministry of reconciliation, or they cannot be true to its responsibilities and faithful to its duties. And its first and most important effect to this end must be experienced and manifested in their personal character and life, moving, guiding, and governing them in those ways of God's laws, and works of His commandments, which embrace the whole and undefiled keeping of the faith of the gospel, and its practical influence in the renewing of the heart, and in constant fidelity to all the requisitions of evangelical piety and morality; and this in their government both of the conduct of the outer, and the affections, dispositions, passions, and tempers, of the inner man. Thus are the ministry, "both by their preaching and living to set forth" God's holy "word, and show it accordingly;" "to be modest, humble, and constant in their ministration;" to "show forth" God's "glory, and set forward the salvation of all men;" and to avoid the grievous sin and danger of insincerity and hypocrisy, of injuring the holy cause which they are solemnly pledged to sustain, and of turning their ministrations into very instruments of iniquity, and agencies of the great enemy of all righteousness.

But as, in every Christian, God would have the love of all his *mind* as well as all his *heart*; so is it with the devotion and duty of his ministry. *Mind*, that is intelluctual ability and qualification, must be given of God, and duly improved and exerted by its possessor. Touching the Christian's own religion, and his own salvation, no matter how small his degree of intellectual endowment, or how circumscribed his means of intellectual improvement, he is accepted by his kind and merciful Heavenly Parent, if there be a *willing* mind, according to that he hath, and not according to that he hath not. By the grace of God in Jesus Christ, the humblest by nature, and the least tutored by art, is sufficient for all things pertaining to his spiritual and eternal welfare—the life of piety here, and the eternal reward of piety hereafter.

In the human instrumentality, however, by which God is pleased to bring the power of the Gospel to bear on the minds of others, He wills to enlist in so holy and excellent a work, under the sanctification, guidance, and aid of His grace, all the intellectual vigour and improvement which may come of natural endowment, or means of culture. These, in some good degree, are ordinarily necessary to usefulness in the ministry; while, by God's appointment, the degree of that usefulness is not unfrequently proportioned to the degree in which these are possessed. When we turn our minds, therefore, to the subject of the petition that "fit persons" may be chosen "to serve in the sacred ministry," sufficiency of intellectual endowment and culture should be remembered as among the means which God ordinarily requires for ministerial fitness and efficiency.

The constant and universal sense of the Church in this matter has been evinced by the fact, that in all ages of Christianity provision for prosecuting and imparting the higher branches of human knowledge, has had a main reference to the ministry. There is a great fallacy in the argument sometimes urged in favor of a different view of the subject, that the apostles were unlearned men. The fact is not so. The apostles indeed, generally, had had but in a very limited degree the usual opportunities of obtaining learning; and herein was illustrated the power of God, that He chose *such* men to oppose those who had had, and had fully improved, all human advantages for becoming wise men, scribes, and disputers of this world. His power remedied, by *extraordinary*, the apostles' want of *ordinary* means of intellectual culture. Supernatural illumination accomplished in them the end now accomplished by study. In this miraculous manner they became men of most extensive learning. And the ability which they thus enjoyed to commend the Gospel, as well to the most refined and cultivated, as to the humbler, less informed, and ruder mind, is now to be attained by the divine blessing on study and intellectual cultivation. These therefore are important means as of due preparation for the ministry, so also, in their constant prosecution, of perpetual usefulness in its functions.

To determine the kind and degree of the application of this principle proper for any given section, period, and circumstances of the Church, deference is of course due to those who are then and there in places of authority enabling and entitling them to judge and to decide. And it is of course requisite to a sincere and acceptable prayer that the Church may be blessed with fit persons to serve in the ministry, that its authoritative enactments, provisions, and arrangements to this end receive the cordial support and encouragement of every Christian, as God may give him ability, and due and orderly opportunity.

In that deep impression of the character and importance of the evangelical ministry which the Christian should ever cherish and which should particularly lead him to the due observance of the Ember seasons, he should also bear seriously in mind, as a part of the fitness for which he should pray in their behalf who are "ordained to any holy function," that their hearts may be embued with a deep interest in the work to which they are set apart, an ardent love of it, a cordial affection for the people of their charge, and a perpetually governing solicitude and anxiety to promote their spiritual and eternal welfare; that they may engage zealously in all their duties, with a full sense of the intimate connection of those duties with the eternal welfare of both pastor and people; that they may so know what is in man, as most effectually to meet the individual wants, and the requirements of the individual circumstances of those to whom they are sent, and in all things to be governed by a judicious and well regulated, and entirely avoid a selfish and time-serving prudence; that they may be endowed with resolution, firmness, and independence of mind, which, by God's blessing, will be their security against disparagement of their high and holy vocation, dishonor of Him Whose commission they bear, and danger to themselves and people, by subjection to the insinuations of a desire to please, a love of popularity and applause, a reluctance to proclaim unwelcome or unacceptable truths or requirements, or a fear of encountering current opposition to the purity and integrity of the Gospel; that they may be clothed with humility, meekness, love of order, and deference for authority; and that they may labor to the last with unyielding patience, and unwearied perseverance.

The Christian ministry—its character the divinely appointed mode of admission to it, its duties, and its qualifications—should be to all Christians the subject of serious study and meditation, to the end that they may have right views of their duties towards and in reference to their spiritual pastors, and as to what they should do to secure to the Church the inestimable benefits of ample preparation for the ministry, and of the devotion to its functions of a constantly increasing body of those who, by the good providence and grace of God, "are 'fit persons" for so sacred and momentous a work. Very diligent and earnest too should we be in prayer for all who are concerned in any step of the awfully responsible process, whereby young men receive the encouragement, aid, and sanction of the Church, in their preparation for the ministry, that they may have minds enlightened and hearts sanctified to do that only which is right in the sight of the Lord. And very constantly and devoutly should the same blessing be asked for "those who are to be called to any office and administration in the Church." Especially as the solemn Ember Fasts occur, let such be the heart's meditation and prayer of every Christian in private, in the family, and in the temple. As the Church would have them, let them draw near to God and say:—

> "Almighty God, our heavenly Father, who hast purchased to thyself an universal Church, by the precious blood of thy dear Son; mercifully look upon the same, and at this time so guide and govern the minds of thy servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred ministry of thy Church. And, to those who shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through JESUS CHRIST our Lord.—*Amen.*"
>
> "Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church; through JESUS CHRIST our Lord.—*Amen.*"

B. T. O.

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[*] The provision in our branch of the Church for lay-co-operation in ecclesiastical matters, suggests similar qualifications as proper in laymen who are invested with appointment or responsibility in any religious department.

For the Churchman

JONES OF NAYLAND UPON THE MAN OF SIN.

How is it that ye do not discern this time? Luke xii. 56.

God never calls upon us to discern the ways of his providence, without giving us some signs, to direct and assist us in our judgment; who can no more comprehend the divine counsels, without the divine light, than we can behold the sun without the assistance of his own rays.

When our blessed Lord required the people to examine and judge for themselves, from the signs which attended his coming, he called them to a pleasant as well as profitable enquiry: for as he then came to save the world, all the signs given to confirm his mission, explained the end of it, and were signs of salvation. The blind received their sight—the ears of the deaf were opened, the sick were healed, the dead were raised. Even the heathen poets, according to the expectation they had of so desirable an event, represent it under the most beautiful imagery, as the restoration of a golden age, in which man should recover that purity and happiness, of which he had so long been deprived by the corruption of his nature. And when these things were about to be fulfilled, we hear the servants of God, who were better informed, congratulating each other on the times they had lived to see. *Blessed art thou among women*, said Elizabeth to the Holy Virgin: *Blessed are your eyes*, said the Lord to his disciples. The wise men of the east *rejoiced with exceeding great joy* when they saw the star. The shepherds *glorified and praised God*. The heavens rejoiced and the earth was glad, when the Saviour was ushered into the world. Such were the sentiments of men and angels at his first appearance. His second coming to judge the world hath also its signs; but none of them are pleasant: they are all alarming, all terrible; all partaking of the nature of that tremendous event in which they are to terminate: earthquakes, famines, pestilences, distress of nations: insurrections, and tumults; disturbing the world, as storms agitate the wide waters of the sea. These are the things we are to look for. As bodily death is preceded by symptoms of a deadly sort; by terrors and faintings, and pangs and convulsions, we have every reason to expect that the world's death will be brought on by sins and disorders, upon a great scale, and of a new species. And here it is worth observing, that while men, by their perverseness, are making the miseries of the time, they are marking its characters: but in ignorance they know not what they do. A considerable part of mankind are vehemently pursuing their own imaginations: and while they themselves are blind to the nature and consequences of their own actions, they are giving instruction to us; their darkness is our light: and I mean with God's help to use it as such. As Christians, it is our duty to compare the signs of the time with what the Almighty Ruler of the world hath been pleased to open concerning his own purposes, and the events to be expected, as the world draws nearer to its end. I enter here upon no diffuse investigation: but mean to confine myself to *one* remarkable sign of the last days, which I think hath never yet received an adequate interpretation; not through the unskilfulness of interpreters; but because it seems to be one of those mysterious predictions, which nothing but the event can enable us to understand; and which a succession of future events may still be opening to us farther than we can see at present.

It seems there was a persuasion very early in the Christian church, that the coming of Jesus Christ, to judge the world, was then near at hand. His judgment of the Jewish nation had been foretold, in terms so applicable to his final judgment, that a mistake might thence arise, even among wise and pious Christians; of which St. Paul having heard, gives them proper information, in that remarkable passage of the second chapter of the second Epistle to the Thessalonians: wherein he warns them of a very extraordinary fact, which would precede the final destruction of the world; and that the end of all things was not to be expected, till this should have come to pass. The passage is this, "Let no man deceive you by any means; for that day shall not come, except there come a falling away (an apostasy) first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." If the whole passage be taken in its obvious sense, and with all its circumstances, it will apply itself so directly to a case in hand, that little doubt can remain in the mind of any reader, who has no reason for shutting his eyes against the truth.

This apostasy is more particulary said to consist in a revelation of a man of sin, the son of perdition. It is not necessary here to suppose, that this *man of sin* is only one individual person. In the tenth psalm, where we read of the *man of earth*, we do not understand a single person but a character; a sort of ungodly people, whose whole confidence is in this world. In like manner, the *man of sin* may very properly denote a particular sort of sinful characters, or even the race of mankind, when become sinful in the extreme, according to that state of depravity, which is described in the words that follow: For it seems, this man of sin *opposeth and exalteth himself above all that is called God, or that is worshipped.* Here the terms are less difficult in the original than in the English. *All that is called God* is literally every person, every man, who is called God: and the word we translate *worshipped*, expresses most properly that sort of worship, which is given to venerable or august persons, whatever the office be that makes them such. If we enquire who they are that are called Gods, it immediately occurs that the expression cannot so properly denote God himself, as those who are called by his name. And who are they? The Scripture itself will answer, *I have said ye are Gods;* which words are spoken of princes and rulers. Our blessed Saviour himself, tells us who they are in the New Testament.—He called them Gods, to whom the word of God came, John 10. 35. The name of God, therefore, is plainly given to *men;* because they act in God's stead with respect to mankind. Our Saviour, therefore, even in his human capacity, had a right to be called God, and this seems to have been the intention of his argument with the Jews, as an *argumentum ad homines*, taken from the words of their own law. We shall obtain some farther light into the character of the man of sin, if we go on with the apostle's account of him. The subject, it appears, had been mentioned to the disciples before, and privately expounded to them, for says he, "ye know what withholdeth, that he might be revealed in his time; for the mystery of iniquity doth already work; only he who now letteth, will let, till he be taken out of the way; and then shall that wicked one be revealed, whom the Lord shall destroy with the brightness of his coming." What has been said, amounts to this: That in the last age of the world, before the coming of Christ, there should be an actual apostasy; that the sinful nature of man, rising up against the powers of religion and government, which had been restrained for so many ages, should break loose, and take a form of iniquity, such as may be properly called a new revelation of sin, which the world had never seen before. More particularly, that this form of sin should exalt itself against the authority of God in his minsters, whether civil or religious; that it should even seize upon the temple of God, and convert it into the temple of man; that it should exclude God, and make a God of itself. That this spirit of disobedience had always been at work: but that there was a power which hindered it from showing itself to the world till the proper season: when that restraining power should no longer operate but be taken out of the way And finally that this is the last and most desperate state of sin, on which Christ himself shall come to take vengeance, when its measure (of which he is the only proper Judge) shall be filled up. Then shall this wicked one, whose sin is the same with that of Lucifer the rival of the Most High; and of Corah, who exalted himself against the authority of God in his Minsters, Moses and Aaron, the king and the priest, perish as they did. The fire of the Lord came forth, to destroy Corah and his company; and after the like form shall judgment be taken on this man of sin. In detecting the man of sin, we may use the same method as John the Bpatist did for discovering the true Messiah. Let us but observe what he does, and we shall be sure who he is. Thus for example: if instead of the sacred right of government, we find the sacred right of insurrection: instead of God only wise, the wisdom of man deified and adored in the temple of God; instead of the liberty of serving God, which is the only true freedom, the liberty of disobeying him; instead of that justice and mercy, in which only man can be like God, the power of death, the delight of the devil, wantonly exercising itself in destroying men's lives: instead of laws for securing property, rapine and sacrilege laying everything waste. We desire to know, what the true man of sin, whoever he is to be, can do more? If there could be an actual incarnation of the prince of the infernal regions, it does not appear what he could do worse. For what sins do we know of beyond rebelion, sacrilege, murder, and blasphemy. Two of which are more than Lucifer was guilty of when he was cast out of Heaven.

Little did we think twenty years ago, that we should live to see these things fulfilled so nearly as they have been; and in showing this, I shall take no occasion to invent or exaggerate; the facts are such as will speak for themselves: We all know that in a neighboring country a direct apostacy hath taken effect. The Christian religion hath been renounced, not negatively, through corruption of manners, or neglect of truth; but positively, publicly, and in solemn form. The restraining power of government, and the obligations of law have been absolutely *taken out of the way*, and abolished. The will of a wicked nation hath been admitted as the only sovereign *law* now to be obeyed: and while the Gospel teaches *there is one law giver*, who is able to save and destroy, we see a portentous company risen up, who take to themselves the sublime denomination of *legislators;* not under the authority of God, but in their own right; exclusive of his legislation and in opposition to his power. And that nothing may be wanting to the fulfilling of the prophecy, even in the letter, the churches have been shut up from the worship of God, and opened to admit the worship of *reason;* an idol unknown to Pagan antiquity. It is the reason of man. And what is the reason of man but the mind of man! And what is the mind of man but man himself: who now, as God is actually seated in the temple of God to be worshipped. Government hath been murdered in the person of their prince. No law subsists: the will of sinful man, or of the man of sin, is a law unto itself. It is a law, which doth not punish robbery, but ordains it; a law which doth not protect or save men's lives, but destroys them. And hereby the man of sin proves himself to be what the Apostle calls him, the son of perdition; that is the son of the destroyer, whose name is Apollyon,* the son of that father who was a murderer from the beginning, and leads all his children to the practice of his own favorite sin: who in their capacity of legislators, have nothing to render them respectable, but new invented terrors of torture and bloodshed. If such be the world now left to us, it must surely be our duty and interest, to pray to God, that he would put an end to it: or in the more devout and affecting language of our liturgy, that he would shortly accomplish the number of his elect, and hasten his kingdom.

Every event, whatsoever it may be in itself, is valuable to us, if the consideration of it tends to the confirming and strengthing of our faith; and how can it be otherwise, when we see with our eyes, that God is faithful and true, and that the sure word of his prophesy is daily fulfilling in the world? This brings the truth of the Gospel home to our bosoms, and makes us living witnesses of it. When the wickedness of the Jews brought down the vengeance of Heaven upon Jerusalem, the time was fearful and fatal to that people; while Christains considered the whole as an accomplishment of what their master had foretold, and an earnest of their own approaching redemption. The more wicked this world becomes, the nearer is its end. Corruption is never very remote from dissolution. This great subject will have different effects on the minds of different persons; to some of terror, from the avenging hand of God, whom in the moment of licentiousness, they had insulted and defied; to others of comfort and confidence, from the fulfilling of the divine promises. The same waters of the flood, which drowned the world, supported that ark, which preserved the family of Noah. When the world shall be in its last agonies of sin and perturbation, and men's hearts are failing them for fear; the servants of Christ are commanded to lift up their heads (which have been bowed down under reproaches and persecutions), and to *look up*, for their *redemption draweth nigh.* That the time is actually come, for the Christians of this generation to lift up their heads, it would be rash to affirm, and perhaps weak to believe: many strange things may intervene: Yet thus far, I think our persuasion may extend with reason; that all the servants of God, who now are, or shortly will be leaving this present world, may go to rest, under an assurance that their separation from the body will be short: a consideration, which to our weak minds, subject to strong impressions from the ideas of time and place, may have its use in lessening the fear of death; and it is therefore worth encouraging.—*Jones of Nayland.*

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[*] We think with Dr. Croly, that even a *name* has a right to our attention when the proof is complete on other grounds; and who, let us ask, was the chosen king of that fierce and blood-thirsty republic? The minister of that bottomless pit, from which burst out the original elements of subversion; but *Napoleon*, whose very name was synonymous with *Appollyon* the destroyer or the abominable desolator, and who after his coronation disclaiming as he did (in a letter to the king of England,) the republican doctrine of war against all monarchies, marches immediately, in face of all his professions, at the head of monarchs, towards unrivaled victory. Purely Jacobin in spirit, a scoffer at all religions; in the proud supremacy of the sword, he *honored only the God of forces*—and was himself worshipped as a God, being the very heart and soul of his empire, and standing in their most holy place where he should not. Yet did this wilful king come to his end with none to help him; perishing "between the seas in the glorious holy mountain."—Such being England the *stronghold* of the true religion. E.

For the Churchman.

NASHOTAH.

Mr. Editor,—I wish, with your good leave, that your readers should share with me the pleasure I have just enjoyed in the perusal of a letter from a friend in Wisconsin. He takes a deep interest in the admirable mission school at Nashotah, and seems quite encouraged respecting it. That establishment appears to be a very fitting agent and representative of the Holy Church Universal. My friend says that there are within its walls a Dane, a Swede, a Norwegian, three Oneidas, three Englishmen; and of our own country, students from Ohio, Maine, Massachusetts, and New York. He speaks also of the expected accession of "a descendant of father Abraham," a converted Israelite, from the West Indies, who wishes to prepare for the ministry of HIM who was crucified and slain by his forefathers. "The terms," the letter proceeds, "are $25 per annum; payable half-yearly in advance, for tuition, board, &c.; or $75 per annum, payable in the same way, for every thing, clothing, use of books, &c. The student is expected to conform to the rules of the house, which require, among other things, labor at the rate of four hours per day. This, as a general rule, does not much interfere with study, and is very beneficial to health. The teaching is thorough." He states further that Bishop Kemper is settled within half a mile of the mission, and when at home, attends to the sermons of the candidates, &c., and purposes delivering a continued course of lectures on the holy Scriptures.

This Nashotah Mission School has no superior in excellence and trust-worthiness, among our Western Church Institutions. It has every guarantee for desert of confidence in the tried fidelity and efficiency of its officers, and especially in the truly apostolic character, zeal, and devotion, the quiet, judicious, and effectual energy, the sound principles, and the well qualified head and heart, of him who is over it in the Lord. Let those who would turn to good for both the Church and nation, the swelling influence of the great West, be liberal in sustaining the Nashotah Mission, and enlarging its sphere of operation.

BONUM PUBLICUM.

Just Published, for December.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum.

July 11—yly

ST. MARK'S HALL,
Orange, N. J.
REV. ANTHONY TEN BROECK, A. M., Rector.

THE Third Session will begin on Monday, November 16th. Terms, $100 per session, of 22 weeks. Pupils are expected to come provided with bed, bedding, napkins, fork, spoon, &c.

Applications for further information, or for admission of pupils, may be made to the Rector. Address as above.

November 14—4t

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

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may 16—y

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Apply at this office.
September 12—tf

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October. The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber,

J. G. BARTON, Rector.
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CHURCH SCHOOL, for English and Introductory Classical Education, (10, West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.

W. B. STOUGHTON, Teacher.
Re-opens on the first Monday in September.
August 22.

BURLINGTON COLLEGE.

THE Preparatory School of Burlington College will be opened for the reception of a limited number of boys, on the first day of November next. All applications for admission, beyond that number, will have relative priority for the following term.

This school is designed to be the nursery of the College; and will be conducted with that view, under the constant and immediate supervision of the President and Rector of that Institution. At the same time, boys will be received who are not intended for the College; and will enjoy, so long as they remain, all the advantages of the School. Provision is made for the most thorough instruction in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting, and Music. Sacred Music will receive especial attention. The boys, with their resident instructors, will constitute a Christian Household; enjoying at once the paternal and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it will be faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys will be constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."

The charge for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—will be one hundred and fifty dollars, payable always in advance. There will be no additional charge of any kind. Boys, who remain during the vacations, which are the months of April and October, will be charged fifteen dollars, for each.

Applications for admission to be made to the Rt. Rev. George W. Doane, D.D., LL.D., President of Burlington College, Burlington, N. J.

Burlington, 11 September, 1846—Oct. 3—2m.

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THIS Institution consists of a Classical and an English Department.

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Board, tuition, &c. $50 per term of twelve weeks.

Modern languages and Music extra.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

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April 18—tf.

TRINITY CHURCH CEMETERY, NEAR MANHATTANVILLE, being now fenced, in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves and church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues, a choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. MORRISON, at the Vestry office, corner of Fulton and Church streets, from 9 A. M. to 3 P. M., and after that hour at 17 Clarkson street. The use of the Chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge, except the Sexton's, for opening, which is $1.

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November 14—6m

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November 14—6t$

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WILLIAM ASHKETTLE.
September 5—yly

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September 12—tf

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October 17—tf

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